

V2

4.3

LESS MOTIVATING VEDIC LORES

DEVENDRA KUMAR KAPOOR

DEVA VEDIC PRAKASHAN

३/२
२ R.P.

आ. पु.

पा. व. न. वि.

१८/४



SUCCESS MOTIVATING
VEDIC LORES

SELECTED HYMNS FROM R̥GVEDA

DEVENDRA KUMAR KAPOOR



DEVA VEDIC PRAKASHAN
123, NIBBANA, PALI HILL,
BANDRA, BOMBAY-400050

First Edition : 1978

© Author

Price : Rs. 35.00 ; \$ 6.95 ; £ 3

Publisher :

**Deva Vedic Prakashan,
123, Nibbana, Pali Hill,
Bandra, Bombay-400050**

Printer :

**Saini Printers,
Pahari Dhiraj,
Delhi-110006**

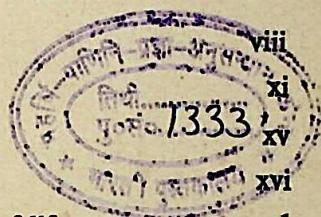


In the sacred memory of
A zealous devotee of the Vedas
and
Chief Founder of Ramlal Kapoor Trust

My Revered Father
the late Śrī RUPLALL KAPUR
(June 1891—4th April 1948)
and Dear Mother
the late Śrīmatī RISHIDEVĪ KAPUR
(September 1894—3rd April 1968)

CONTENTS

Introduction	viii
Preface	xi
List of hymns	xv
Transliteration Devanāgarī to Roman	xvi
1. O God ! Show us the righteous paths of life	1
2. Lead our chariots ahead of all	3
3. O Desirous of happiness ! Fill in yourself with purifying Vedic Lores	5
4. By the daily study of the Vedas, quench your thirst for divine knowledge	7
5. Motivation of souls to get divine virtues and speech to obtain happiness	9
6. Awake ! Welcome the sunrise, and lead your entire life happily	12
7. What jewels an early riser gets	14
8. An early riser amasses fortune, binds it by saving to enjoy a happy long life	17
9. Sleep after dawn reduces the span of life	19
10. Invocation of God, bestower of happiness and well wisher of all	21
11. I invoke God of golden hands for secured rich life	23
12. Lord of prosperity, God is always unparalleled	25
13. Peace giving seven blissful attributes of God	27
14. Soma ! The creator God, human soul and herbal juice	29
15. One wonderful friend ! May we ever be in thy blissful communion	31



16. Light of all lights, here shines the luminous light of God	33
17. Realisation of God as luminous sun in meditation	35
18. Give us all the noble pleasures, but destroy not our discriminating intellect	38
19. All evils vanish at the sight of luminous Lord	41
20. Grandeur of womanhood	43
21. An ideal leading lady	45
22. Noblest lady, free from jealousy, is fountain head of all happiness	47
23. With smiles and budding glammers young lady captivates her husband	49
24. Mutual attraction showers happiness in married life	51
25. Motherhood is the most coveted privilege of womanhood	53
26. Divine virtues and bliss blossom in an ideal home life	56
27. A protector alone achieves pleasures out of pure things	59
28. Son of courage achieves flawless bliss and protects others	61
29. As the sun imparts lustre to dawn, so should the parents educate their children	63
30. Remove all darkness of ignorance, illuminating true wisdom, and protect this secret treasure	66
31. Qualities of an efficient administrator	68
32. Accept your sons as your saviours like fathers and enjoy hundred years life gracefully	70
33. For a truthful man, breezes and oceans pour out honey-drenched sweet melodies	73
34. Day, night and each particle of earth and sky are drenched with honey to a truthful man	75
35. May the sun emanate pleasure and crops and cows be laden with blissful honey	77

36. A shining leader establishes adorable self-rule.
to give happiness to all 79
37. In an adorable self government all get an equal
opportunity to work and achieve prosperity 81
38. A mighty person with self confidence achieves
prosperity 83
39. A creative person showers wisdom and happiness
everywhere by his noble intellectual deeds 86
40. Avoid smoky air and bad company, and by deep
breathing of fresh air keep your mind relaxed and
happy 88
41. A man of sacrificial deeds becomes the beloved
saviour of all 90
42. Just as mother feeds baby, so God grants luminous
bliss to the devotee 92
43. Let the mighty luminous soul be our protector 94
44. Success motivated person drinks elixir of happiness
everywhere, through his enlightened determined
actions 96
45. To a motivated soul, sky is the limit 98
46. Soul revels in divine light, as moon moves in the
lustre of the sun 100
47. Learned preachers should deliver noble inspiring
sermons as the sun showers rain 102
48. Invocation of inner potent powers of soul for
protection of successful life 104
49. May heavenly wind and fire, goad rays of the sun,
to shower rains and pleasures for all 106
50. Donation generates wonderful peace and bliss
in life 108
51. Assemble an aeroplane, swift moving like the mind
and reach the abode of holy personage 110

INTRODUCTION

"Did God create man or did man create God ?" is the question which is posed by Dostoevski through one of his characters in 'Brothers Karamazov.' Perhaps the answer to both the parts of the question is in the affirmative, depending upon the way one looks at the problem. For the devout and the faithful, the Universe and all animate beings owe their existence to God. For the man going through the stress and strain of modern times some kind of haven is needed, some secure anchorage in the tempests and storms of life. Such haven and anchorage are provided by a power, call it by whatever name you like, Deity, God or Supreme Being. Without the support of such power, man would be like a rudderless vessel afloat on the surface of sea, at the mercy of waves and strong winds. Life would then lose all purpose and the motivating inner urge which enkindles faith and goads us to higher values and nobler way of living would wither and face extinction. It was this feeling that prompted Voltaire to say that if there be no God, it would have been necessary to invent Him.

According to psychiatrists, prayer affords the best therapy for the troubled souls. Solution of many of their ailments lies in finding a religious outlook. It would be worth recalling the words of Dr. Carl Jung when he said :

"During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients. Among all, my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

We need synthesis of intellect and faith. Growth of human intelligence and expansion of rational faculties cannot provide answer to many aspects of life and the great mysteries of the Universe. As observed by Joad, the greater is the advance of scientific knowledge, the more one becomes conscious of the Supreme Being. March of science instead of taking man away from religion has made him more religious and enkindled fresh faith in godhead.

Vedas contain verses of rare beauty. Couched in simple language, they are full of devotion and have an appeal both for the learned and the unsophisticated. They have a universal message and invoke the divine blessings for the whole of human race. They seek to cultivate and sustain within each one of us inner strength and great faith, so that we may be in a position to face the problems of life. Their study is of immense help for the efflorescence of the human personality and for bringing out the best within us. Max Muller, the great scholar and Orientalist after the study of Vedas and Upanishads, said in his lecture delivered before the University of Cambridge :

“If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered over the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw the corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human a life, not for this life only, but a transfigured and eternal life—again I should point to India.”

I have known Devendrajī (Devendra Kumar Kapoor) since student days. Ever since then he has always evinced keen interest in the study of Vedas and Sanskrit hymns. He has selected a few of Vedic verses and translated them for the benefit of those who do not know Sanskrit. In one of the verses it is said :

Sky is your limit. Ye tear asunder all your obstacles as the rays of the sun tear off the clouds.

The freedom of thought upon which great stress has been laid in ancient religious books of India is clear from the following question and answer in one of the Upanishads :

Question : What is this Universe ? From what does it arise ?
Into what does it go ?

Answer : In freedom it rises, in freedom it rests and into freedom it melts away.

I hope that this book would enkindle interest and create further awareness of the Vedic lore amongst those who cannot have access to the original texts of Vedas in Sanskrit.

H. R. KHANNA

Retired Judge

The Supreme Court of India

August 1, 1976.

PREFACE

Vedas are the oldest revealed scriptures in the world. They are the oldest book in the library of the world. All scholars agree on this point. These are the fountain head and inexhaustible mine of all true knowledge of science and spirit. They are the loftiest and most admirable.

But true interpretation of Vedic hymns was blurred. A fog had settled round the luminous Vedas. Intensive research during the middle of last century and the true path shown by the greatest Vedic scholar of our times, Maharṣi Svāmi Dayānand Sarasvati, has brought out their true crystal meaning. In the words of the great scholar and Yogi, Sri Aurobindo, "In the matter of the Vedic interpretation,.....Dayanand will be honoured as the first discoverer of the right clues. Amidst the chaos and obscurity of old ignorance and age long misunderstanding, his was the eye of direct vision, and pierced to the truth and fastened on that which was essential."

Our present publication of 'Success Motivating Vedic Lores' is an humble attempt to interpret fifty-one Vedic hymns of Ṛig Veda, for English knowing public, according to the light shown by this great seer, Svāmi Dayānand Sarasvati.

This is a quest for true wisdom and righteous paths. God is described in various hymns as One, unique Deity. He is Supreme Lord, the Creator of this Universe. He is omnipresent, omnipotent and omniscient. Although one, He is described in various forms according to His innumerable attributes. He is described as Agni, Indra, Mitra, Varuṇa, Viṣṇu, etc. These words have to be correctly interpreted in their derivative significance, and according to the subject matter (Devatā) and with reference to the context of particular hymn. This is the real key to the correct interpretation of Vedic hymns. This method is clearly explained

in the Brāhmaṇa literature, the earliest commentaries and subsequently explained by the sage Yāska, the author of Nirukta.

In such various forms God is invoked to bestow peace and bliss on the human beings. Human soul is inspired in many hymns to achieve the highest pinnacle of glory. Simple ways are described to achieve that. Human souls are motivated to acquire true wisdom and fire their enthusiasm to set in motion all their inner potentialities to translate their desires for success into determined actions. Such actions have to be continued till the final goal is achieved.

For acquiring true wisdom, human soul is pictured as moon and God as the Sun in one of the hymns. Just as moon gets all its lustre from the Sun, similarly soul gets all its light of wisdom from God. Human beings are motivated to awaken early in the morning and realize this Luminous Light of God in their deep Yogic meditation. Human beings are motivated to acquire all the noble virtues of God by meditating on various attributes like Agni, Indra, Mitra and then mould their minds with such attitudes. Just as a block of iron when put in the heated furnace, becomes red hot like fire, similarly human soul, while entering into God-consciousness becomes God-like. Equipped with Divine virtues, there remains nothing that cannot be achieved by the human soul. This is the highest stage of the supreme bliss and ecstasy. All tensions are relieved. All knots are unfolded. Complete relaxation is experienced.

Equipped with true wisdom, man is motivated to keep his body fit, his mind pure, his intellect sharp and his soul ever awake. physical fitness, early rising is enjoined to exercise and inhale pure oxygen. Soma juice and Ayurvedic compounds of iron, gold, pearl and mercury, prepared by efficient doctors are advised. Man is spurred to amass riches and bind the accumulated fortune by the golden habit of saving and self-control. In one of the hymns it is prayed, "Amidst all the glittery worldly prosperity, O God, destroy not our true noble intellect."

Thus, masters of all the worldly powers, man and woman enjoy their most coveted married life.

There is a beautiful description of the Vedic lady. In many hymns she is compared to the dawn. Luminous, aglow with holy lustre, she is elixir of married life. In one of the hymns she is described as a young damsel approaching her lovelorn husband, with all the beauteous charms and graces of a young girl, with a soft body, with strong elevated bosoms, ever smiling, she captivates her husband with her deftness and amorous glances.

And a husband is compared to the sun in his vigour and to a cloud in showering all the pleasures upon his wife.

Thus a married life is turned into a veritable paradise. All the noble virtues and divine personages make such a household their permanent abode. The chariot of such a happy married life is described as moving on and on towards the temple of perfect peace and happiness.

In another hymn parents are ordained to guide their children to the noble paths. As the sun imparts its lustre to his daughter dawn, similarly parents are advised to touch the heads and hearts of their children to make them luminous with the light of true wisdom.

In three hymns a truthful man is depicted as enjoying sweetness of honey in every walk of his life. Each particle becomes honey drenched for him.

In ideal self rule, every subject is expected to have an equal opportunity to work and acquire all means to lead a happy successful life.

Technicians and scientists are conceived to assemble an aeroplane with fastest speed like the speed of mind. But only for protective purposes and not destructive.

A graceful old age is described where a man keeps fit and fine till hundred years. He voluntarily relinquishes the keys and gives all responsibility to his sons, who become his saviour in his old age.

The entire journey of human life is depicted as a blissful blending of worldly prosperity and spiritual peace.

A great need was felt for an English translation of Vedic hymns, showing Vedic way of life. In this book we have selected fifty one hymns from the first Maṇḍala of the R̥gveda.

Our humble attempt would be amply rewarded if, even a few English knowing souls get electrified by these few inspiring Vedic thoughts and be motivated to achieve real lasting peace, success and happiness in their lives.

An embodiment of justice, knowledge and humility, Justice H.R. Khanna readily agreed to our request to write an introduction to this book. We are grateful to him. His inspiring writing will surely elevate our readers to a higher plane of peace, bliss and success.

We are highly obliged to Shri Satya Shrava for taking the entire responsibility of getting this book printed in Delhi. He is the worthy son of his illustrious father, the late Shri Pandit Bhagavad Datta, the well known research scholar of international fame and author of various books on Vedic literature. But for Shri Satya Shrava's sincere efforts and other good suggestions, this book could not have come out in such a nice format.

May the propagation of Vedic thought bring peace to the tormented world, and rear a new earth in the image of Blissful Heavens.

123 Nibbana,
Pali, Hill, Bandra, Bombay-50

Devendra Kumar Kapoor

LIST OF HYMNS

<i>Hymn</i>	<i>Reference</i>	<i>Page</i>	<i>Hymn</i>	<i>Reference</i>	<i>Page</i>
Ye te panthāḥ	1.35.11	1	Suta pāvane	1.5.5	59
Pūrvo devā	1.94.8	3	Achchidrā sūno	1.58.8	61
Prapūtāstigma	1.79.10	5	Mahe yat pitra	1.71.3	63
Ahāni ṛdhrāḥ	1.88.4	7	Gūhatā guhyaṃ	1.86.10	66
Tān pūrvayā	1.89.3	9	Sa hi svasṛt	1.87.4	68
Udīrdhvaṃ jīvo	1.113.16	12	Śataminnu	1.89.9	70
Prātāratnaṃ	1.125.1	14	Madhu vātā	1.90.6	73
Sugurasat	1.125.2	17	Madhu naktam	1.90.7	75
Punaḥ punar	1.92.10	19	Madhu mānno	1.90.8	77
Agniṃ iḍe	1.1.1	21	Indro vṛtrasya	1.80.10	79
Hiraṇya pāṇim	1.22.5	23	Na hi nuyād	1.80.15	81
Ā paprau	1.81.5	25	Devena no manasā	1.91.23	83
Śanno mitrah	1.90.9	27	Tvaṃ somāsi	1.91.2	86
Tvaṃ somāsi	1.98.5	29	Ayaṃ mitrasya	1.94.12	88
Devo devānāmasi	1.94.13	31	Ubhe bhadre	1.95.6	90
Idaṃ śreṣṭhaṃ	1.113.1	33	Naktoṣāsā varṇaṃ	1.96.5	92
Citraṃ dēvānāṃ	1.115.1	35	Divo na yasya	1.100.3	94
Mā sā te asmat	1.121.15	38	Yāvad idaṃ	1.108.2	96
Adyā devā	1.115.6	41	Utte śātān	1.102.7	98
Hiraṇya keśo	1.79.1	43	Candramā apsu	1.105.1	100
Bhāsvatī netri	1.92.7	45	Navyaṃ		
Yāvayad dveṣā	1.113.12	47	tadukthyaṃ	1.105.12	102
Kanyeva tanvā	1.123.10	49	Indraṃ mitraṃ	1.106.1	104
Ā te suparṇā	1.79.2	51	Yadindrāgni	1.183.1	110
Yaccitraṃ apna	1.113.20	53	Dakṣiṇā vātāṃ	1.125.6	108
Prthū ratho	1.123.1	56	Taṃ yuñjāthāṃ	1.108.12	106

TRANSLITERATION : DEVANĀGARĪ TO ROMAN

VOWELS

अ	a	in	Plural
आ	ā	,,	Father
इ	i	,,	Milk
ई	ī	,,	Keep
उ	u	,,	Put
ऊ	ū	,,	Room
ऋ	r̥	,,	Merit
ॠ	r̄	,,	Marine
ए	e	,,	Prey
ऐ	ai	,,	Naissance
ओ	o	,,	Phone
औ	au	,,	Maul
ं	m̐	,,	Munch
			symbol called
			Anusvāra.
:	ḥ	,,	Ah ! symbol
			called
			<i>Visarga</i>

CONSONANTS

क्	k	in	Kite
ख्	kh	,,	Khaddar
ग्	g	,,	God
घ्	gh	,,	Ghost
ङ्	ṅ	,,	Ink
च्	c	,,	Chant

छ्	chh	in	Cutch
ज्	j	,,	Jump
झ्	jh	,,	Jhānsi
ञ्	ñ	,,	Yajñya ; sing
ट्	t̐	,,	Total
ठ्	ṭh	,,	Thug
ड्	ḍ	,,	Drum
ढ्	ḍh	,,	Dhow
ण्	ṇ	,,	Paramāṇu
त्	t	,,	Tashkent
थ्	th	,,	Thunder
द	d		Pronounced
			as <i>the</i>
ध्	dh	,,	Dharma
न	n	,,	No
प	p	,,	Person
फ्	ph	,,	Philosophy
ब	b	,,	Rub
भ्	bh	,,	Abhor
म	m	,,	Jam
य	y	,,	Yacht
र	r	,,	Year
ल्	l	,,	Lull
व	v	,,	Virgo
श्	ś	,,	Show
ष्	ṣ	,,	Bush
स्	s	,,	List
ह	h	,,	Hum

O GOD ! SHOW US THE RIGHTEOUS PATHS OF LIFE

ये ते पन्थाः सवितः पूर्व्यासौऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥
ऋग्वेद १।३५।११॥

The Hymn:

Ye te panthāḥ savitaḥ purvyāsaḥ areṇvaḥ sukritā
antrikṣe.

Tebhir no adya pathibhih sugebhī rakṣā ca no
adhi ca brūhi deva

Rig. 1.35.11

Its Translation:

Savitaḥ	:	O divine creator of the universe !
Deva	:	O God ! Bestower of all happiness !
Ye te panthāḥ	:	Whatever noble paths of thine,
Areṇvaḥ	:	dustless, and free from all impurities,
Antarikṣe	:	thou hast created in thy horizon,
Pūrvyāsaḥ	:	and which paths have been well tread by
sukritā	:	ancient seers before us,
No adya	:	please tell us today itself
adhi brūhi	:	
Tebhih	:	about those easily approachable paths;
sugebhī	:	
pathibhih	:	
Ca naḥ	:	and protect us while we walk upon them.
rakṣa	:	

Its Purport:

How to traverse the entire journey of life with
success and ease. Devotees in their prayers beseech God
about such paths.

Words of this mantra themselves contain the genesis of such paths. By invoking God as Creative Deity, it becomes explicit that such paths of life should be creative and not destructive, and should permeate the world with an air of happiness. Such paths should be pure.

Ancient seers have been treading such creative pure paths. So the devotees pray to God to show them from this very moment to traverse such righteous paths to spread around happiness and purity.

Thus they breathe out their prayers. "O Gracious God ! protect us from all pit falls and difficulties, while walking on such paths."

In Verse :

Thou hast chalked out in thy horizon
Paths creative—dustless-sublime !
Ancient seers have tread the same
And shown the way of success sublime !!

Show us the lines of such easy paths
And goad us on to tread the same !
So as to spread out fragrance pure
And keep aloft the creative flame !!

Protect us O Lord ! while treading such paths
We may offer our hands to some faltering frame !
And wipe the tears from some withering face
And create happiness of purer flame !!!

LEAD OUR CHARIOTS AHEAD OF ALL

पूर्वो देवा भवतु सन्वतो रथोऽस्माकं शंसो अभ्यस्तु दुह्यः ।
तदा जानीति व पुष्यता वचोऽग्रे सख्ये मा रिषामा वयं तव ॥

ऋग्वेद १।९४।८॥

The Hymn:

Pūrvo devā bhavatu sunvato ratho asmākam śanso
abhyastu dūḍhyaḥ.

Tadā jānītota puṣyatā vaco agne sakhye mā
riṣāmā vayam tava.

Rig. 1.94.8

Its Translation:

- Devā : O God ! Bestower of divine virtues and
O learned luminaries !
- Pūrvo bhavatu : Lead ahead of all,
- Asmākam : our adorable chariots of life.
śanso ratho
- Agne : O self effulgent God !
- Sunvataḥ : Thou art producer of all bliss in life,
- Tat ājānīta : tell us and whisper unto our souls,
- Uta : thy inspiring and strength giving words,
puṣpato vaco
- Dūḍhyaḥ : so that they may motivate our minds and
abhyastu intellects to think deep (to accomplish
success).
- Vayam : May we never moan and suffer any
māriṣāmā distress
- Tava sakhye : under the protection of thy blissful
friendship.

Its Purport :

This hymn motivates every human being to ascend the highest ladder of success in life. He entreats the God to inspire into him such elevating thoughts that his chariot of life may move ahead of all. From the divine learned people he learns to build up his life on sound principles. Leading a steady creative life, he earns a special status for himself. Feeling himself always under the friendship of God, he keeps happy, contented and free from all worries.

May the flag of our chariot flutter ahead of all.....

In Verse :

O Self-effulgent Lord !
Bestow thy bounteous virtues noble
Igniting our souls, O Gracious God !
To pave our paths adorable !!

And lead the chariots of our lives,
Spoken well and dignified !
Ahead of all in racing lines
Beaming, successful, dignified !!

Thou art our friend, not only in need,
But every breath of life indeed !
May we never ever feel
Any calamity in thy heal !!

O DESIROUS OF HAPPINESS !
FILL IN YOURSELF WITH PURIFYING VEDIC LORES

प्र पूतास्तिग्मशोचिषे वाचो गोतमाग्नये ।

भरस्व सुसुगिरः ॥ ऋक् १।७६।१०॥

The Hymn:

Prapūtāstigma śociṣe vāco gotamāgnaye !

Bharasva sumnayur girah.

Rig. 1.79.10

Its Translation:

- | | | |
|--------------|---|---|
| Gotama | : | O adorable learned one ! |
| Sumnayur | : | O desirous of achieving happiness ! |
| Agnaye | : | For the attainment of lustrous knowledge
to lead on your life towards progressive
path, |
| Prabharasva | : | Make your inner-self fully replete with |
| Pūtā vaco | : | the purifying pious speeches of the seers, |
| Tigma śociṣe | : | and make your intellect sharp with |
| Girah | : | the wisdom of Vedic hymns. |

Its Purport:

Every human being wants happiness in life. For that, a special knowledge is required. So one has to approach such pious people whose wisdom is pure and beyond any doubtful thinking.

Thus a learned man is motivated to purify his knowledge and make his comprehensive intellect sharp by listening to the words of the noble seers. He fills his inner self with ennobling thoughts of Vedic hymns.

Motivated by such purifying and inspiring thoughts,
he starts on the paths of noble deeds and thus attains the
highest bliss in life.

In Verse:

Fill in yourself with purifying songs
Of sages and seers, so pious and pure.
Engulf your self with Vedic songs
Elevating and healing, inspiring so pure.

Ye ! desirous of riches and happiness pure,
Gather knowledge and wisdom galore,
From the lotus feet of the pious, and allure
All peace and bliss by your deeds endear.

With knowledge divine and deeds so noble
Harking the advice of seers adorable.
Take the chariot of life, ahead of all
Gallop, surmounting all waylaid fall...

BY THE DAILY STUDY OF THE VEDAS,
QUENCH YOUR THIRST FOR DIVINE KNOWLEDGE

अहानि गृध्राः पयसा वा अगुरिमां धियं वार्कायां च देवीम् ।
ब्रह्म कृण्वन्तो गोतमासो अर्कैरूर्ध्वं नुनुद्र उत्सृधि पिबध्वै ॥

ऋग्वेद १।८८।४॥

The Hymn:

Ahāni gr̥dhrāḥ paryāva āgurimām dhiyam vārkā-
ryyam ca devīm.

Brahma kṛṇvanto gotamāso arkairūrdhvam nunudra
utsadhim pibadhyai.

Rig. 1.88.4

Its Translation:

- Vaḥ gr̥dhrāḥ : Those learned people, who are greedy to
gotamāsaḥ attain the divine knowledge, and
Ahāni brahma : daily study the Vedas,
kṛṇvanto
Paryā āguḥ : attain from all sides
Imām dhiyam : that wisdom-holding intellect,
Vārka : which is crystal clear like pure water, and
Āryām devīm : which is like a noble deity personified.
Nunudra : Desirous of elevating their lives
Ūrdhvam : they rise up in greatness,
Arkaiḥ : through the illuminating study of the
Vedic hymns.
Pibadhyai : Just as a thirsty one digs a well and quen-
utsadhim ches his thirst by drinking water, (simi-
larly the learned ones quench their thirst
for divine knowledge by delving deep
into the Vedic studies).

Its Purport:

Just as thirst of body is quenched by cool water, similarly the inner thirst of the soul is quenched by a regular and deep study of the Vedas. By such daily study, the learned one attains crystal clear intellect which can hold the divine wisdom.

By such enlightened intellect, the learned ones, free from their material problems, delve deep into the inner recesses of their hearts and experience the perennial blissful state of God-consciousness. They are ever intoxicated by the sip of the Divine Nectar.

May we taste this blissful state in life by a regular study and hearing of the Vedic hymns, as ordained by Swami Dayanand Saraswati, the greatest seer of Vedic studies in the modern era.

In Verse:

May the learned, nourish their intellect,
As a deity, crystal and perfect !
By the spiritual Vedic feed
Plucked from studies, daily indeed !!

As a thirsty desirous, of quenching thirst,
Digs a well by deep thrust !
So a learned, thirsty of wisdom,
Quenches his thirst, by Vedic wisdom !!

By a daily study of Vedas Divine
Intoxicated by Heavenly wine !
He sings the Vedic songs sublime,
Soaring high, with melodious rhyme !!

MOTIVATION OF SOULS TO GET DIVINE VIRTUES AND SPEECH TO OBTAIN HAPPINESS

तान् पूर्वया निविदा हूमाहे वयं भग मित्रमदिति दक्षमस्रिधम् ।
अर्यमाणं वरुणं सोममश्विनां सरस्वती नः सुभगा मयस्करत् ॥

ऋग्वेद १।८६।३॥

The Hymn:

Tān pūrvayā nividā hūmahe vayam bhagam mitram
aditim dakśamasridham.

Aryamaṇam varuṇam somamaśvinā sarasvatī
naḥ subhagā mayaskarat. Rig. 1.89.3

Its Translation:

- Vayam hūmahe : We invoke in our hearts,
Tān Pūrvayā nividā : all those divine virtues which have been explained in the Vedas from the very beginning of the world.
Aditim : Those virtues are bestowers of unhampered complete light of knowledge,
Bhagam : givers of prosperity, and
Mitram : creators of friendly attitude towards all.
Somam : They give tranquility and hilarity of mind
Varuṇam : and inspiration to be great.
Aśvinā : They impart a compromising spirit of harmony among the dual entities and,
Dakśam : motivate towards dexterity,
Aryamaṇam : through justice towards all,

- Asrīdham : without hurting feelings of others (endowed with all such noble virtues).
 Naḥ subhagā : May our benign speech
 sarasvatī
 Mayaskarat : be a bestower of peace and happiness to all.

Its Purport:

This hymn shows the way to happiness by invoking some divine virtues and the power of speech. We motivate our souls to grasp the divine qualities explained in the Vedas, from the very beginning of this world, and translate the same into practice in our lives.

Our souls should be motivated to live with the prosperity achieving attitude of life. We should create a feeling of friendship towards all, banishing all violence in thought, word and deed. We should motivate ourselves to attain perfection and dexterity in achieving success.

We should be great, but just to all and keep our inner tranquility under all circumstances. Dealings of the dual entities like teacher and taught, husband and wife, father and son, master and servant, ruler and governed, should always be compromising and free from any rancour.

Equipped with all such virtues, we will attain mastery over our speech which will become a means of conducting and achieving happiness, by truthful, yet sweet and soothing expressions. May we all be endowed with prosperity showering speech and such noble Divine virtues.

In Verse:

May all the virtues, Divine, superb,
Sung in the Vedas from hoary past !
Descend within our hearts so fast
To make our happy lives superb.

We invoke that luminous friendly way
Giver to life, a prosperous sway !
A just, non violent, clever way
That makes man great, in tranquil way !!

And may our speech, truthful, so sweet,
So rich with Vedic maxims Divine !
Shower honey drenched, each word a treat,
And fill our lives with joys, so fine !!

AWAKE ! WELCOME THE SUNRISE,
AND LEAD YOUR ENTIRE LIFE HAPPILY

उदीर्ध्वं जीवो असुर्न आग्रादप प्रागात्तम् आ ज्योतिरेति ।
आरैक् पन्थां यातवे सूर्यायागन्म यत्र प्रतिरन्त आयुः ॥

ऋग्वेद १।११३।१६॥

The Hymn:

Udīrdhvam jīvo asurna āgādapa prāgāttama ā
jyotireti.

Āraik panthām yātave sūryāyāganma yatra
pratiranta āyuh !

Rig. 1.113.6

Its Translation:

Gracious God motivates :

- | | | |
|-----------------------------|---|---|
| Jivo | : | O human beings, |
| Udīrdhvam | : | Awake ! Arise ! |
| Tamaḥ apa
prāgāt | : | All the darkness has vanished away, |
| Suryāya
āganm | : | the sun has arisen, and |
| Ā jyotireti | : | Luminous light has spread all around. |
| Āraik | : | You can clearly see |
| Yātave
panthām | : | your incoming and outgoing paths. |
| Naḥ asuḥ
āgāt | : | Our vital inner air has started energising
us |
| Yatra
pratiranta
āyuh | : | so enjoy playfully your entire life with
that light of wisdom. |

This Vedic hymn beautifully describes the motivation of early rising and the consequent enjoyment and progress of entire life.

At the advent of dawn, all the forces of darkness of life vanish away. A glow of true wisdom encircles the soul and the inner vital air pushes it on towards the righteous path.

While treading this divine path and doing his duties with devotion, one gets superb relief, and playfully enjoys the entire span of his successful life. Let us all arise at the peep of dawn and drink the nectar of divine-bliss.

In Verse:

Awake ! Arise ! from the lap of sleep
And witness the dawn, her beauteous peep !
Solar orbit is up on sky,
And witness the quit of darkness shy !!

The divine lady of luminous light
With candles of hundred light !
Shows the ways, incoming, outgoing,
To the way farer, in darkness probing !

Awake ! Arise ! gone is the darkness
Your path is lit with dutiful awareness !
With wisdom divine and vital success
Do enjoy your life in all fairness !!

WHAT JEWELS AN EARLY RISER GETS

प्राता रत्नं प्रातरित्वा दधाति तं चिकित्वा प्रतियुह्या नि धत्ते ।
तेन प्रजां वर्धयमान आयुं रायस्पोषेण सचते सुवीरः ॥

ऋग्वेद १।१२५।१॥

The Hymn:

Prātāratnam prātaritvā dadhāti tam cikitvān
pratigrihyānidhatte.

Tena prajāṃ vardhayamāna āyū rāyaspoṣeṇa
sacate suvīraḥ.

Rigveda 1.125.1

Its Translation:

- Cikitvān : A human being, endowed with special knowledge,
Prātaritvā : having risen up early in the morning,
Prātāratnam : achieves special, luminous morning
dadhāti jewels,
Tam : having properly attained that jewel of
pratigrihya wisdom,
Ānidhatte : he imparts the same to others also, and
keeps it safe in his own life.
Tena : By the light of this knowledge
Rāyaspoṣeṇa : he acquires such riches which are strength
giving.
Prajām : Thus while protecting his children
Āyū vardh- : he prolongs his own life, and
yamāna
Suvīraḥ : that noble valorous person
Sacate : enjoys his full span of long happy life.

This Vedic hymn refers to the shining objects of pleasure which one gets by early rising.

At this early hour, when calm prevails in the atmosphere, a devotee sits for his prayers. In the deep state of concentrated meditation, he gets illuminating jewels of wisdom and divine-bliss from God. By realising the virtues, deeds and nature of God, a devotee translates all these in his day to day practical life, and enjoys the highest peace and bliss.

In these very unpolluted early hours, he moves out for morning walks or exercise and inhales pure ozone. He fills his lungs with oxygen by controlling his incoming and outgoing breath, and transmits pure blood to the heart. He, thus, keeps his body fit by proper circulation of pure blood.

With a strong body and a tranquil mind, he grapples with daily struggles of his life and acquires copious riches. He further nourishes his children properly and elongates his life, enjoying full span of his life quite happily.

In the present day industrial world, it has become a way of life to sleep very late in the night and rise late after sunrise. By the Grace of God, we get the highest incarnation in man, but by our folly, we prefer to act like an owl, by waking at night and sleeping in day time. We thus lose all the advantages of early rising.

May God give us the right notion of early rising.

**Awake in the early hours of dawn,
To achieve precious jewels sublime !
Sleep after sunrise, strongly scorn
To get pure air, wisdom divine !!**

**In tranquil atmosphere, when no bird flutters,
Go deep in trance, where no tension matters !
Get Godly Bliss and distribute free,
His Divine knowledge and Blissful spree !!**

**With the knowledge and power attained
And the riches, copious obtained !
Nourishing his children, begetting long life
The hero of morn, tastes joys of life !!**

AN EARLY RISER AMASSES FORTUNE,
BINDS IT BY SAVING TO ENJOY A HAPPY LONG' LIFE

भुगुरसत् सुहिरण्यः स्वस्य बृहदस्मै वय इन्द्रो दधाति ।
यस्तवायन्तं वसुना प्रातरित्वो मुक्षीजयेव पदिमुत्सिनति ॥
ऋग्वेद. १।१२।२४

The Hymn :

Sugurasat suhiranyaḥ svasvo bṛihadasmai vaya
indro dadhāti.

Yastvāyantam vasunā prātaritvo mukṣī jayeva
padimutsināti.

Rg. 1.125. 2

Its Translation :

Yah prāta- ritvaḥ	:	An early riser who,
Utsināti	:	binds
Mukṣī jayeva	:	with the sound rope of self control and the habit of saving
Āyantam padim	:	the incoming prosperity
Vasunā	:	for retaining it permanently,
Indra	:	the lord of Prosperity
Asat	:	makes him
Sugur	:	owner of good lands, good cows, noble senses and shining intellect, and bestows upon him
Suhiranyaḥ	:	glittering wealth of gold and jewels, and
Svasvo	:	fast moving horses and vehicles
Asmai dadhāti	:	and grants him
Bṛihad vayaḥ	:	a fairly long life.

Its Purport :

What fortunate things an early riser gets and retains them in life is explained in this hymn.

A man gets up early in the morning, and ponders over his duties and by making continuous efforts, amasses good fortune. But only when he retains it by self imposed control and golden habit of saving only then, does God, of prosperity, shower upon him his blessings. He thus becomes a multi-millionaire with his lockers full of gold, costly jewellery and owns fleet of fast moving vehicles.

Usually, with the advent of material prosperity, man is swept away by evil vices. All his accumulated fortune is swept off and he is rendered a pauper again.

This noble Vedic thought, warns him and motivates the sober virtue of self control. With this golden brake of self control, man retains his hard earned fortune and leads a longer and happier life.

What an inspiring motivation this beautiful hymn gives for the lasting happiness of human race.

In Verse :

When an early riser ponders,
And his efforts achieve the splendours !
And he binds the incoming fortune,
With self control so opportune !!

Lord of riches and prosperity,
Then showers pleasures of all variety !
With cows and jewels, fast moving vehicles,
Stays on his fortune with pleasing cycles !!

A man of fortune, with self-control,
Controls all means of worldly pleasures !
Blending matter with spirit, in harmonious control,
He leads hundred autumns with blissful pleasures !!

पुनःपुनर्जायमाना पुराणी समानं वर्णमभि शुभ्रममाना ।
श्वघ्नीव कृतुर्विजं अभिनाना मर्तस्य देवी जगयन्त्यायुः ॥
ऋक् १।६२।१०॥

The Hymn :

Punaḥ punar jāyamānā purāṇī samānam varṇama-
bhi śumbhamānā.

Śvaghnīva kṛtnurvija āminānā martasya devī
jarayantyāyuh.

Rg. 1.92.10

Its Translation :

Devi : The divine dawn,
Punaḥ punar : rising up again and again,
jāyamāno
Purāṇī : since hoary past,
Abhi : and spreading all around
śumbhamānā
Samānam : its uniform beautiful crimson hue
varṇam
Āminānā : also becomes a killer,
Jaryanti : while reducing
Martasya : the life span of a mortal being, who keeps
āyuh : asleep at the time of rising dawn.
Śvaghnīva : Just as a tigress kills the dogs,
Vija : and a hawk
Kṛtnuh : tears asunder the bird of her prey.

Its Purport :

This Vedic hymn describes beautifully the advent
of dawn.

Ever since the beginning of creation, this wonderful

drama is being played again and again by nature. Before sunrise, eastern horizon starts getting crimson. Darkness glides off and glow of light starts spreading its wings all around. A mortal, who wakes up in this hour of dawn is amply rewarded. By having an early morning walk or exercise, he inhales pure oxygen and thus keeps his physique fit and fine. By meditating and entering into blissful God-consciousness, a divine light dawns within his soul. All ills and evils are thus brushed aside and the mortal becomes receptacle of all heavenly bliss and wisdom.

But if the mortal being keeps on sleeping at that immortal hour then the same dawn, takes away the energy giving elixir from him just as a tigress kills a dog or a she hawk tears asunder the bird of her prey.

May we all be motivated to get up at this early hour of dawn and drink deep the nectar offered by nature.

In Verse :

What a beautiful crimson hue is spread,
On that yonder eastern sky !
What a beauteous lady, with cheeks all red,
Descends sun's daughter, divine and shy !!

Giving nectar to those who drink her sight,
Breathing fresh air, cooling and bright !
Adoring the nature in all its beauty,
Pointing to Lord, with all his bounty !!

But to those mortals, who are shut in sleep,
She scorns, and their vitality sweeps !
As the furious tigress kills the dogs
And the wings of birds, she hawk chops !!

INVOCATION OF GOD
BESTOWER OF HAPPINESS AND WELL WISHER OF ALL

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ ऋक् १।१।१॥

The Hymn :

Agnim ide purohitam yajñasya devam ritvijam.
Hotāram ratna dhātamam.

Rig. 1.1.1

Its Translation :

Ide	: I glorify
Agnim	: (a) God, who is self effulgent, (b) and invoke my soul, (c) and harness material energy in the form of fire, electricity, etc., (the word <i>agni</i> signifies God, soul and physical fire)
	I adore God,
Purohitam	: who is well wisher of all,
Yajñasya devam	: who imparts wisdom to do all great deeds in a spirit of sacrifice.
Ritvijam	: Who is adorable in all seasons, and grants happiness in all the different seasons,
Hotāram	: who is giver of bountiful pleasures
Ratna- dhātamam	: and is bestower of splendid wealth, both material and spiritual.

Its Purport :

Rigveda has been declared by all scholars, western or eastern, to be the oldest book in the world. This is the first mantra of R̥gveda.

As a father teaches his son how to address and respect his parents, so God, being the Father of all, has taught us to glorify and adore him. Thus, a devotee in this mantra invokes God and glorifies His attributes. Whatever is needed to attain happiness is mentioned in this mantra.

If one keeps on getting whatever is needed at the proper time, only then one remains happy. To get such means of happiness, one has to be master of riches and to achieve this, one has to ignite the fire of ones own spirit to attain knowledge and apply the same for productive enterprises like industry, trade, profession or agriculture. This knowledge has to be scientific and technical to take the best utility of energy like fire, electricity, atomic and other powers.

Thus the devotee will have his coffers filled with gold to lead physiscal life happily and experience inner bliss by the glorification of Blissful God.

In Verse :

I invoke self-effulgent God,
Who has before him welfare for all.
I glorify that Gracious God,
Who grants sacrificial deeds for all.

Who goads us on to creative deeds,
Of farm and factory to fill us all.
With bounteous riches of golden beads,
To attain happiness and fill all needs.

Who gives all pleasures at different times,
As suited to various seasonal tides.
Who creates all means of joyful life,
And protects them all with copious kinds.

I INVOKE GOD OF GOLDEN HANDS
FOR SECURED RICH LIFE

हिरण्यपाणिमृतये सवितारमुप ह्वये ।

स चेत्ता देवता पदम् ॥ ऋक् १।२२।५॥

The Hymn :

Hiraṇya pāṇim ūtaye savitāram up a hvaye.

Sa cettā devatā padam.

Rg. 1.22.5

Its Translation :

Ūtaye	:	For my protection and pleasure,
Upa hvaye	:	I invoke
Savitāram	:	the God, who is Creator of this universe,
Padam	:	who permeates all,
Sa cettā	:	who knows everything,
Hiraṇya pāṇim	:	whose hands, as if made of gold, are givers of splendid riches,
Devatā	:	who is sublime divine force, giver of all happiness.

Its Purport :

To lead a happy and protected life, one must attain the means of livelihood. So, in this mantra, a devotee invokes God to get such riches. God is described here as having golden hands to bestow gold and jewels on his devotee. God is also mentioned as all knowledge and one who permeates the entire universe.

Thus, a devotee, who desires to get riches, should inculcate such virtues of God. He should motivate his desire towards creative efforts, with proper knowledge. Creative efforts should be motivated with a strong determination to achieve the desired object. Efforts must be continued till these are crowned with success. Such a victorious life shall ever remain happy and protected.

May the Grace of Golden-handed God be ever poured upon us.

In Verse :

For the fulfilment of joyful life
With all its pleasures fortified.
I invoke thee, O Lord Creator,
Who art all knowledge personified.

Fill my coffers with gold and jewel
And pour out riches from Thy golden hands.
By motivating desire to determination
And goad on to success my creative hands.

LORD OF PROSPERITY,
GOD IS ALWAYS UNPARALLELED

आ पंप्रौ पार्थिवं रजो बद्बधे रोचना दिवि ।

न त्वावो इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्वं ववक्षिथ ॥

ऋक् १।८।१५॥

The Hymn :

Ā paprau pārthivam rajo badbadhe rocanā divi.
Na tvāvām indra kaścana na jāto na janiṣyate ati
viśvam vavakṣītha.

Rg. 1.81.5

Its Translation :

Indra	:	O God ! Giver of all prosperity !
Tavāvām	:	Whatever thou art,
Kaścana na	:	a like of Thy entity has never been born,
Jāto	:	
Na janiṣyate	:	nor shall ever be born.
Ā paprau	:	Thou hast permeated all round
Pārthivam-	:	each and every particle of this earth
rajaḥ	:	
Badbadhe	:	and thou controlleth and hast bound together
Divi rocanā	:	all the luminous planets in this ethereal firmament, through their mutual attraction.
Ati	:	Thou controlleth with thy appropriate
vavakṣītha	:	eternal laws,
Viśvam	:	the entire universe.

Its Purport :

There is a definite law and order in this universe. The entire animate as well as inanimate creation is controlled by such laws. This very fact proves, that there must be some law giver and order maker. That is God-power. And this Vedic hymn beautifully describes the magnanimity of God. This God entity is unique. A like of such a powerful moving vital force has never been born, nor shall ever be born. It is this unique, unparalleled power that encircles and permeates each and every particle of this universe.

All objects, animate or inanimate, move according to his command. The innumerable nebulae in this firmament, as countless as the sand particles on all the oceans, move in their destined paths and orbits, without clashing with each other.

All the animate and inanimate beings are controlled by one and the same indomitable universal laws as suited to each state. His power is incomprehensible.

All salutation to Thee ! O Lord of all prosperity keep us under Thy benign grace.

In Verse :

O Lord bestowing all happiness
Thou art unique incomprehensible.
None was ever born like Thee, ever visible
None shall ever be, incarnate happiness.

Each particle of this vast universe
Each planet encircling Luminous.
Moves on, on a destined path,
Controlled by Thee. O Pointer of path.

Thy universal law, appropriate to all.
Controls and moves, destinies of all.
Thou art great, our noble benefactor,
Our salutations to thee, our beloved protector.

PEACE GIVING SEVEN BLISSFUL ATTRIBUTES OF GOD

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।

शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्रमः ॥

ऋक्. १।९०।९॥

The Hymn :

Śanno mitraḥ śam varuṇaḥ śanno bhavatvaryamā.

Śanna indro bṛhaspatiḥ śanno viṣṇururukramaḥ.

Rg. 1.90.9

Its Translation :

Mitraḥ	:	May God, the real friend of all
Naḥ bhavatu	:	grant us
Śam	:	peace and happiness.
Varuṇaḥ	:	May God, the loftiest and noblest
Naḥ śam	:	grant us peace.
Aryamā	:	May God, the dispenser of justice
Naḥ śam	:	make our lives justice-loving and consoled.
Indraḥ	:	May the lord of prosperity,
Naḥ śam	:	make us seekers of blissful plenty.
Bṛhaspatiḥ	:	May the grand protector of true wisdom,
Uru kramaḥ	:	all powerful and
Viṣṇuḥ	:	all pervading God,
Naḥ śam	:	illuminate our souls and make them peaceful and blissful.

Its Purport :

For the attainment of peace and relaxation, human

beings are motivated to inculcate seven attributes of God into their practical lives.

These attributes are friendship, nobility, justice, prosperity, wisdom, virtuosity and great prowess. Gracious God of all these virtues, is entreated to grant peace.

But only those fortunate beings taste this bliss who lead their lives according to these noble virtues.

In Verse :

May God, true friend of all
Make our lives blissful peaceful
By permeating in souls of all
His divine virtues, loveful friendship.

He is loftiest, adored by all
And one with him, may we be lofty.
O Dispenser of true justice for all
Make us, too, just so lovely and lofty.

Ye ! Master of all power and pelf
Make peace prosperity part of ourselves.
Ye protector of all wisdom
May peace and bliss be our wisdom.

Ye Omnipotent, Omnipresent
Let peace and plenty be'er our kingdom.
May we translate thy virtues in effect
And breathe the breeze of soothing freedom.

SOMA ! THE CREATOR GOD, HUMAN SOUL AND HERBAL JUICE

त्वं सोमासि सत्पतिस्त्वं राजोत वृत्रहा ।

त्वं भद्रो असि क्रतुः ॥ ऋक् १।९१।५॥

The Hymn:

Tvaṃ somāsi satpatistvaṃ rājota vṛtrahā.

Tvaṃ bhadro asi kratuḥ.

Rg. 1.91.5

Its Translation :

Soma signifies (a) God; (b) human soul; and (c) herbal juice.

Soma : (a) O Soma God ! Creator of this world;
(b) O Human Soul ! Producer of noble virtues ;
(c) O healer herbal juice ;

Tvaṃ : thou art protector of the world ; saviour
satpatiḥ of fellow human beings; and protector of
bodies ;

Tvaṃ rājā : thou art illustrious king of kings; a shining
leader of the people; and producer of
lustre in our bodies.

Uta vṛitra hā : and thou art killer of destructive forces,
remover of wicked people and remedy for
all diseases.

Tvaṃ kratu : Thou art accomplisher of
asi

Bhadram : all that is good and noble.

Its Purport :

This Vedic hymn describes God, the human soul and medicinal herbal juice by the word *soma*. We should all worship God who is described as our Creator, illustrious king and bestower of all happiness by removing all our difficulties and evil things.

Similarly, we should motivate our souls to be creative of noble things, well wisher of fellow beings, protector of the noble and destroyer of the wicked. Thus, our souls should always shine with holy lustre of sublime deeds.

And we invoke the master-medicine, Soma to keep our bodies aglow with vital strength, and impart us immunity from any decaying disease.

May we all attain such a lustrous life by the grace of God.

Wondrous is thy Entity. O Soma !

In Verse :

Thou art the Creator, O Soma Lord
Of this manifest, non-manifest world.
Thou art Protector, our Kind, O God,
Bestower to us, our joyous world.

Destroyer of all, that is bad and evil,
Giver of all, that is good and civil.
Motivate our souls to soar so high,
Endowed with virtues, touching the sky,

Make our bodies, so fit and fine
O medicinal juice of herbs divine.
Killing all germs, generating decay,
To make our lives swing, hilarious sway.

Wondrous is thy magic, O Soma.

OUR WONDERFUL FRIEND !
MAY WE EVER BE IN THY BLISSFUL COMMUNION

देवो देवानामसि मित्रो अबुतो वसुर्वसुनामसि चारुरध्वरे ।
शर्मन्त्स्याम तव सप्रथस्तमेऽग्रे सख्ये मा रिषामा वयं तव ॥
ऋक् १।६४।१३॥

The Hymn :

Devo devānāmasi mitro adbhuto vasurvasūnāmasi
cāruradhvare.

Śarmantsyāma tava saprathastame agne sakhye mā
riṣāmā vayam tava.

Rg. 1.94.13

Its Translation :

Agne	:	O self effulgent God !
Devodevā- nāmasi	:	thou art supreme divine deity,
Mitro adbhuto	:	our most wonderful friend
Vasur vasūnāmasi	:	coveted treasure of all treasures to be retained,
Cāru	:	and finest lovable entity.
Tava supra- thastame	:	By inculcating thy innumerable virtues in our lives,
Śarmant- syāma	:	we may attain perfect peace and bliss,
Adhvare	:	and success in the struggles of our lives.
Mā riṣāmā- vayam	:	May we never be deprived
Tava sakhye	:	of thy friendship and blissful communion.

Its Purport :

Real happiness comes when we travel with our Lord. This hymn refers to the deep state of prayerful trance. In the tranquil moments of that state, one realises God as the true luminous Deity. Concentrating on that divine light, one feels a peculiar peace and bliss within. And with that treasure of peaceful bliss, one remains ever contented and always experiences the friendly communion with God.

Thus he is able to lead an ideal happy life by acting according to the virtues, deeds and nature of God—his greatest friend. May we all realise this Blissful state.

In Verse :

O Self-Effulgent Lord,
Master of all forces Divine.
Thou art our wondrous friend, O God,
Treasure of all the treasures fine.

May we never be deprived,
Of our communion with thee, O Lord.
And ever attain peace-bliss combined,
In our struggle of life, our Lord.

In our trance so tranquil deep,
May we realise thy lustre divine.
And in thy friendship ever keep,
Thine highest treasure of bliss sublime.

LIGHT OF ALL LIGHTS
HERE SHINES THE LUMINOUS LIGHT OF GOD

इदं श्रेष्ठं ज्योतिषां ज्योतिरागाच्चित्रः प्रकेतो अजनिष्ट बिम्बा ।
यथा प्रसूता सवितुः सुवायै एवा रात्र्युषसे योनिमारैक् ॥
ऋक् ११११३१॥

The Hymn :

Idaṁ śreṣṭhaṁ jyotiṣāṁ jyotirāgāccitraḥ praketo
ajaniṣṭa vibhvā.

Yathā prasūtā savituḥ savāyaṁ evā rātruṣase yonimā—
raik.

Rg. 1.113.1

Its Translation :

Yathā	:	Just as
Rātriḥ prasūtā	:	the night born darkness
Savāyaṁ savituḥ	:	is cleared away by the proximity of the sun,
Uṣase	:	and the dawn
Āraik yonim	:	spreads its light in each and every home.
Evā	:	Similarly,
Citraḥ praketaḥ	:	a man, endowed with wonderful noble virtues, and special wisdom,
Āgāt	:	achieves and experiences in his heart
Idaṁ jyotiḥ	:	this divine lustre
Jyotiṣāṁ jyotiḥ	:	which is the luminous light of all lights.
Ajaniṣṭa	:	and being one with that
Vibh vā	:	all pervading lustrous God-consciousness, he enjoys hilarious bliss.

Its Purport :

How a man attains bliss by removing his ignorance and experiencing effulgence of God is explained in this hymn.

As the darkness of night vanishes at the rising of the sun, and as the dawn spreads its light in each house and human beings awaken and start working on their dutiful paths, so does the ignorance, ingrained in the human hearts, vanish away by the touch of the heavenly light. As a devotee, endowed with divine virtues, goes deep into the state of meditation, the wonderful luminous Light of God spreads in his heart and permeates his entire soul. All the undesirable evil impressions are washed away and the devotee feels the real ecstasy of blissful experience of God-consciousness.

May we all remove our ignorance and experience, the hilarious state of bliss and highest ecstasy through Yogic meditation.

In Verse :

Here dawns the light of luminous Lord.
On the soul endowed with virtues bounteous.
When he becomes enlightened and one with God
Life stream flows with bliss so gorgeous.

As night born darkness, drifts away,
With the slightest touch of the rising sun.
And each home twilight makes its sway,
Spreading its light and frolicking fun.

So does wisdom of Omniscient Lord
Permeate the heart of beloved devotee.
And with that torch of the Light of God
To blissful peaks, moves on the devotee.

REALISATION OF GOD AS THE LUMINOUS SUN IN MEDITATION

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षं सूर्यं आत्मा जगत्स्तस्थुषश्च ॥

ऋक् १।११५।१॥

The Hymn :

Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya
varuṇasyāgneḥ.

Āprā dyāvā pṛthivī antarikṣaṁ sūrya ātmā
jagatastasthuṣaśca.

Rg. 1.115.1

Its Translation:

- Sūrya : The light of the self-effulgent God,
resembling like the lustre of the sun,
Udagāt : has arisen and illuminates the heart of
the devotee.
Anīkaṁ : Though invisible to the physical eye,
Citraṁ cakṣuḥ : God is like the wonderful eye
Mitrasya : of the sun,
Varuṇasya : of the moon,
Agneḥ : and of the fire.
Devānām : He is the light of all these luminous divine
bodies, and is the bestower of all divine
virtues to his devotees.
Āprā : His divine light is permeating
Dyāvā : the shining planetary bodies,
Pṛthivī : the earth, and
Antarikṣaṁ : the ethereal sky.
Ātmā : He is the pervading soul of
Jagatas : all the animate world and
Tasthuṣaśca : the inanimate world.

Its Purport :

This Vedic hymn beautifully describes the deep state of meditation. While praying to God, when a devotee reaches the stage of deep concentration, he feels the luminous light of God spreading in the inner-most recesses of his heart, as the light of the Sun. In that state of God-consciousness, he realises that it is the Light of God which illuminates the sun, gives hilarious cooling lustre to the moon and brightness to the flame of fire. Thus, he acknowledges God as an eye to all these luminous bodies. He realises God, permeating the entire universe, comprising of the earth, luminous sky and the entire ether. He perceives the Power of God, motivating all the animate and inanimate world into motion.

He humbly bows before this Omnipresent Lord and experiences his entire inner self; illuminated by that luminous Light. He, thus, experiences his soul entering into that Blissful Enlightened God Entity.

Human soul drinks deep the nectar of heavenly bliss intoxicated. This is the highest state of mental and spiritual relaxation.

In Verse :

Soul of animate inanimate world,
Sun has arisen, in yonder horizon.
Permeating ether, sky and earthly world,
With all his light and glow, so crimson.

But who He is, that gives light,
Lustre and glow, to all these bodies
God indeed ! with His luminous light,
Kindles sun and moon, all luminous bodies.

**He pervades the entire Universe,
Setting in motion each particle.
Illuminating souls, with peace and bliss,
As the sun illuminates, each article.**

**Devotee feels this wondrous Light,
Illuminating the inner sky of his soul.
Intoxicated, to hilarious height,
Of highest bliss, soars his soul.**



GIVE US ALL THE NOBLE PLEASURES
BUT DESTROY NOT OUR DISCRIMINATING INTELLECT

मा सा ते अस्मत् सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्त ।

आ नो भज भवन् गोश्वर्यो मंहिष्ठास्ते सध्ममादः स्याम ॥

ऋक् १।१२१।१५॥

The Hymn :

Mā sā te asmat sumatir vidadadvāja pramahāḥ
samiṣo varanta.

Ā no bhaja maghavan goṣvaryo manhiṣṭhāste
sadhamādaḥ syāma.

Rg. 1.121.15

Its Translation :

- Aryaḥ : Our divine master !
Vāja : Giver of all power and wisdom,
pramahāḥ
Maghavan : bestower of all prosperity ! O God !
Iṣaḥ so varanta: While giving us the benediction, and
granting all the desired worldly objects of
pleasure,
Te : by your grace,
Mā vidadad : please do not remove away and destroy
Asmat sā : our that noble intellect.
sumatiḥ
Ā no bhaja : Make us endowed with
Goṣu : our lands, our cows, our controlled senses
and our rays of wisdom.
Syāma : We may ever dwell and revel
Tesadhamādaḥ: in the realisation of thy God-
consciousness,
Manhiṣṭhā : and may become grand, enjoying copious
material and spiritual bliss.

Its Purport :

In this hymn, devotee prays for the right intellect. He breathes out the prayer, "O God ! bestow on us, all the worldly pleasures, but amidst all this prosperity, please do not kill our noble intellect. We may always tread divine path, motivated by our true intellect which generates noble thoughts. We may acquire all the earthly prosperity. Cows may yield us plenty of milk, to make our bodies strong. Our senses may be full of life, yet under our complete control. Like the rays of the sun, paths of our lives may be enlightened by true wisdom. While moving ahead on the road of glory, our same noble intellect, may lead us on to the realisation of your blissful abode."

Intoxicated by this God-realisation, may we get tranquil peace in that blissful state, free from any tensions or miseries of the world.

That is the highest form of relaxation. May we all attain that coveted state, goaded by our noble intellect.

How essential is the need of this true intellect in the present day world, rid with tensions and worries. The glamour of materialism has dimmed our true vision. There is a mad rush for the gratification of sensual pleasures in the youth of today. All spiritual values have been thrown asunder.

May God bless us with noble intellects to blend harmoniously material pleasures with spiritual peace.

In Verse

Master of mighty power and knowledge,
Bestower of all the worldly pleasures.
One more prayer, O Lord acknowledge,
Take not from us, our intellectual treasures.

May we all be blessed with sharp intellect,
Which motivates all means to collect.
The land, the cows, and senses superb,
Illuminating successful life superb.

Endowed with all the worldly comforts,
Show us the way to spiritual peace,
By realising, Godly concepts,
May we ever repose in Thy blissful peace.

ALL EVILS VANISH AT THE SIGHT OF LUMINOUS LORD

अद्या देवा उदिता सूर्यास्य निरहंसः पिप्पता निरवद्यात् ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥

ऋक् १।११५।६॥

The Hymn :

Adyā devā uditā sūryasya niranhasaḥ piṭṭā
niravadyāt.

Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ
pṛthivī uta dyauḥ.

Rg. 1.115.6

Its Translation :

Devā	:	As the rays of the rising sun, the divine
sūryasya	:	rays of God
Uditā adyā	:	have spread all round their lustre and
	:	wisdom in our hearts this day,
Niṣpiṭṭā	:	and have removed away
Nir avadyāt	:	all our despised
Anhasaḥ	:	evil thoughts and deeds.
Varuṇo mitro	:	God is loftiest and friend of all,
Tat	:	May He
Naḥ māma-	:	make us grand
hantām	:	
Aditiḥ	:	like the aerial space,
Sindhuḥ	:	the deep ocean,
Pṛthivī	:	the vast earth,
Uta dyauḥ	:	and the luminous sky.

Its Purport :

This hymn beautifully describes how the latent impressions and evil thoughts are wiped out of the inner most recesses of the heart.

Just as, with the rising of the sun on the horizon, all the darkness is dispelled and light spreads all round. Similarly, at the moment of realisation of God in meditation, all the in-born impressions and evil thoughts are burnt by the brightness of the wisdom of God. The human soul, thus, becomes illuminated. All the noble virtues start entering such a blessed soul. Inculcating all the divine attributes of God into his personal, practical life, the soul soars higher and higher and achieves the grandeur of earth and ether, the deepness of the oceans and vast expanse of the luminous horizon.

Thus a devotee, praying to God each day, becomes free from all evil ailments and attains magnanimity in life, while drinking the nectar of blissful God-consciousness.

May the lustrous wisdom of God enter our small hearts and make them grand.

In Verse :

As the sun arises in the eastern horizon,
Spreading its rays and luminous light.
So does the soul of a devotee becon,
With the wisdom of God, so pure and bright.

With the benign touch of Grace Divine,
All evil germs within pushed off.
With heart beaming, so pure and fine,
All impious thoughts and deeds washed off.

We fly so high with wings spread wide,
Touching the luminous sky so high.
Encircling all this earth so wide,
Touching oceans billowing with full moon sky.

GRANDEUR OF WOMANHOOD

The Hymn :

हिरण्यकेशो रजसो विमरेऽहिरधुनिर्वातं इव ध्रजिमान् ।
शुचिभ्राजा उषसो नवेदा यशस्वतीरपस्युवो न सुत्याः ॥

ऋक् १।७९।१॥

Hiraṇya keśo rajaso visāre ahirdhunir vāta iva
dhrajamān.

Śuci bhrājā uṣaso na vedā yaśasvatī rapasyuvo na
satyāḥ.

Rg. 1.79.1

Its Translation:

- Uṣaso na : O ideal lady ! You should be luminous like
the dawn.
Ahirdhuniḥ : Like the thunder of the clouds, you should
be a terror to an evil designer,
Navedā : and removing all the darkness and evil,
Śucibhrājā : you should always be aglow with a
spotless character.
Rajaso visāre : Always inspired in the expansion of
prosperity,
Dhrajīmān : you should move speedily
Vāta iva : like the swift wind,
Hiraṇya : and become a personified lustre of gold.
keśaḥ
Satyāḥ : Always truthful in thought, word and deed.
Yaśasvatīḥ : you should be famous
Apasyuvaḥ : for accomplishing most adorable deeds.

Its Purport:

This Vedic hymn portrays the grandeur of woman-

hood. The prosperity of any nation or the world depends upon the hand that rocks the cradle.

So, this beautiful Vedic thought motivates a woman to be luminous like the dawn, ever awake and living a truthful life in the light of wisdom. She should be strong enough to strike terror in the heart of any evil doer, like the thunder of a cloud. Thus shining with a spotless character, she should be swift like the wind in amassing prosperity. With this worldly power, she should be in the forefront to do all philanthropic deeds in the service of humanity. Her name and fame should shine like gold itself. Gold is a natural weakness for a woman. And in Ayurvedic science, gold compound is considered to be the best to keep youthful energy and glow in the face. So may our ladies possess both gold and its glow.

May the women of the world be motivated by these noble Vedic thoughts and may they herald a blissful heaven on this parched earth.

In Verse :

May the women of the world, shine like dawn.
And come out of the darkness of ignoble thought.
Thundering like a cloud, on an evil thought,
Keeping her character as a spotless dawn.

Swift in her actions, as a speedy breeze,
All prosperity may come in her squeeze.
Always seated in her truthful deals,
May her glory be hailed, by noble deeds.

Gold is her weakness indeed,
Let gold ever fill all her needs.
And the same gold, when made compound,
May make her cheeks, all rosy round.

AN IDEAL LEADING LADY

भास्वती नेत्री सूर्यतानां दिवः स्तवे दुहिता गोतमेभिः ।
 प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्रौ उप मासि वाजान् ॥
 ऋक् १।१२।७॥

The Hymn :

Bhāsvatī netrī sūṛtānām divaḥ stave duhitā
 gotamebhiḥ.

Prajāvato nṛvato aśvabudhyānuṣo go agrām upa
 māsi vājān. Rg. 1.92.7

Its Translation :

- Uṣaḥ : O Divine Lady ! You are glowing as the
 light of dawn,
 Divaḥ duhitā : the divine daughter of the sun.
 Bhāsvatī : You are shining
 Sūṛtānām : with the accomplishment of golden deeds
 and worthy things.
 Netri : You are an ideal leader.
 Stave : Your glory is sung
 Gotamebhiḥ : by the wise people.
 Prajāvataḥ : Blessed with noble progeny,
 Nṛvataḥ : you have a good command on faithful
 men.
 Aśvabudhyān : Swift moving vehicles are at your
 command.
 Go agrām : Cattle of good breed are at your disposal.
 Upa māsi : You come out victorious
 Vājān : out of all struggles of life.

Its Purport :

By comparing her to dawn, the qualities of a leading lady are described in this hymn.

Just as the dawn is luminous because she gets all the light from her veritable father, the sun, so the daughter of illuminated parents alone could be enlightened one. Adept in accomplishing noble deeds and equipped with the art of forceful refined speech, she acquires all the means of power. Having conquered all the difficulties, she comes out victorious from all the struggles of life. Thus, being praised by all the learned people, she becomes the leader and commands respect from her near and dear ones and the public at large.

May God bless our women to adopt all such noble virtues and produce such heroes who may be the pride of the nation and solace to the humanity.

In Verse :

O Ideal Lady of the earth
Shining as luminous light of dawn.
Endowed with inspiring speech and mirth
You are the leader luminous love born.

Your glory is sung by the noble ones
Your achievements praised by one and all.
Creator of refined daughters and sons
To you flock millions, big or small.

Endowed with mobile vehicles fast
Strong with drinks from high breed cows.
You come from struggles victorious past,
Surmounting all the way laid flaws.

NOBLEST LADY, FREE FROM JEALOUSY
IS FOUNTAIN HEAD OF ALL HAPPINESS !

यावयद् द्वेषा ऋतुपा ऋतेजाः सुम्नावरीं सुनृतां ईरयन्ती ।
सुमङ्गलीर्बिभ्रती देववीतिमिहाद्योषः श्रेष्ठतमा व्युच्छ ॥
ऋक् १।११३।१२॥

The Hymn :

Yāvayad dveṣā ṛtapāh ṛtejāsumnāvarī sūnṛtā īrayanti.
Sumangalīrbibhratī devavītimihādyoṣaḥ śreṣṭha-
tamā vyuccha. Rg. 1.113.12

Its Translation:

Uṣaḥ	:	That lady who emits light like the dawn,
Ṛtejāḥ	:	is lustrous with truthful behaviour,
Ṛtapāh	:	and protects the universal laws of truth.
Sumnāvari	:	She showers bliss all round,
īrayanti	:	by inspiring
Sūnṛtā	:	through speeches, pregnant with the divine knowledge.
Bibhratī	:	She upholds
Deva vitim	:	the straight forward policies and paths of learned people.
Sumangalīḥ	:	Endowed with ominous virtues
Avayad dveṣā	:	and free from all zealous feelings,
Yā śreṣṭhatamā:	:	she becomes the noblest.
Vyuccha	:	Let her drive away all the distress
Iha adya	:	from her household, from this very moment.

Its Purport :

True tranquility and happiness in married life depends mostly upon the lady of the house. This Vedic hymn motivates the lady of the house to remove away all the unpleasantness and make life sweet and worth living happily. She is compared to the dawn for brushing aside all the darkness. By enlightening herself with the divine wisdom, she inspires others to keep the atmosphere free from any feelings of jealousy for each other. By leading a dutiful life, according to the humane laws of nature, she sets an ideal example for others to lead a peaceful and happy life.

May the women of the world awake and be motivated to attain this noble exalted standard of Vedic womanhood to spray happiness every where.

In Verse :

As the twilight spreads her wings,
And makes aglow the eastern wing.
So does the lady of Vedic thought,
Pour out her lustre from wisdom brought.

She's embodiment of all that's true,
A protector of universal truth.
With noble omens she chirps the true,
Happy tunes of mirth and truth.

In thoughts and deeds of habits true,
Lustre glows of lady divine.
Sweeping all miseries of jealous wine.
Making her household, a model true.

WITH SMILES AND BUDDING GLAMOURS
YOUNG LADY CAPTIVATES HER HUSBAND

कन्यैव तन्वां शशदानां एषि देवि देवमियक्षमाणम् ।
सुंस्मयमाना युवतिः पुरस्ताद्वाविर्वक्षसि कृणुषे विभ्राती ॥

ऋक् १।१२३।१०॥

The Hymn:

Kanyeva tanvā śāśadānām eṣi devi devamīyakṣa-
māṇam.

Sansmayamānā yuvatiḥ purastād āvir vaksānsi
kṛṇuṣe vibhātī.

Rg. 1.123.10

Its Translation :

Devi	:	O divine lady, like the dawn,
Yuvatiḥ	:	while stepping into your youthful age,
Eṣi	:	you get hold of
Devam	:	your noble beloved husband,
Iyakṣamāṇam	:	who, too, is yearning to meet with you,
Kanyeva tanvā:	:	with your body, as soft as that of a young girl.
Kṛṇuṣe	:	You verily captivate his heart,
Vibhātī	:	by casting your youthful glammers
Purastāt	:	before him,
Āvir	:	by showing
Vaksānsi	:	the prominent elevations of your budding breasts,
Sansmaya- mānā	:	by your sweet smiles
Śāśadānām	:	and by your swift deftness in all affairs.

This Vedic hymn describes the secret of making married life, a veritable paradise.

The young damsel is compared to dawn, in her sobre glow. She takes all the possible care of her body, and keeps it slim and soft, as that of a young girl. Youthful vigour of the body is depicted in her strong, budding, elevated breasts, which she shows prominently while approaching her beloved husband, who, too is endowed with divine virtues.

With the soft touch of her warm girlish body, she captivates his heart by her amorous glances and sweet smiles. Thus, adept in the art of love and skilled in her household affairs, she captures the heart of her husband, who too is pining to meet her.

Both of them, inspired by mutual love and understanding, make their married life, a veritable paradise.

In Verse :

With her body, slim and soft,
Like the lines of sixteen sweet.
With her youthful, budding, breasts aloit,
The lady like dawn, a youthful feast.

With her glances, glamorous, rolling,
Her tender lips, rosy smiling.
She approaches her husband, pining to meet her
With feverish love, madness for her.

Adept in love and household wisdom,
A queen, so stately in her kingdom.
With all hilarious, her youthful wine,
Married life she makes, paradise so fine.

MUTUAL ATTRACTION SHOWERS HAPPINESS IN MARRIED LIFE

आ ते सुपर्णा अमिनन्तु एवैः कृष्णो नानाव दृषभो यदीदम् ।
शिवभिर्न स्मयमानाभिरागात् पतन्ति मिहः स्तनयन्त्यभ्रा ॥

ऋक् १७६।२॥

The Hymn :

Ā te suparṇā aminataṃ evaiḥ kṛṣṇo no nāva vṛṣabho
yadīdaṃ.

Sivābhir na smayamānābhir āgāt patanti mihaḥ
stanayantyabhrāḥ.

Rg. 1.79.2.

Its Translation :

Abhrāḥ	:	Just as the clouds
Stanayanti	:	roar
Mihaḥ patanti	:	and release the showers of cooling rain, and just as
Kṛṣṇo	:	the attractive
Vṛṣabho	:	sun
Evaiḥ	:	aglow with its luminous qualities
Aminantaṃ	:	goads on and pierces the clouds
Suparṇā	:	with his shining rays
Yadīdaṃ no nāva	:	and bursts cosy rains.
Naḥ	:	Similarly, the attractive husbands
Āgāt	:	having been allured by
Sivābhiḥ	:	the noble ominous charms and
Smayamānā- bhiḥ	:	sweet smiles of their wives
Ā te	:	shower all round hilarious pleasures to them.

This hymn gives a beautiful description of happy married life.

By giving simile of the sun, a husband is motivated to be strong, shining and full of vital energy. Similarly, a wife should be of an amiable nature, over smiling and bewitching by her youthful grace.

When such an ideal couple is united by the bond of sacred marriage, their married life is blessed with showers of pleasures as the thundering clouds shower rain. As the rays of the sun pierce through the clouds and the sun causes the rain to fall, similarly, the husband, enchanted by the charms of his graceful wife, showers all pleasures on her and thus both of them lead an ideal happy married life.

May the married couples all the world over be blessed with a perennial stream of blissful love.

In Verse :

As the rays of the sun touch roaring clouds,
And lightening goads on the burst of clouds.
And the clouds thunder and quench the earth
With cooling, cosy showers of mirth.

So does the husband shower all pleasures.
To his mate of graceful treasures.
When enchanted by her hilarious touches.
Her smiling, bewitching, enfolding approaches.

A sunlike husband, luminous shining.
And his wife, alluring smiling.
With their mutual attraction and love,
Like cloud and lightening shower heavenly love.

**MOTHERHOOD IS THE MOST COVETED
PRIVILEGE OF WOMANHOOD**

यच्चित्रमपन उषसो वहन्तीजानाय शशमानाय भद्रम् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धु पृथिवी उत द्यौः ॥
ऋ० १।११३।२०

The Hymn :

Yaccitraṃ apna uṣaso vahantījānāya śaśamānāya
bhadraṃ.

Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ
pṛthivī uta dyauḥ.

Rg.1.113. 20

Its Translation :

Uṣaso	:	A glorious lady, comparable to dawn,
Yat	:	who
Vahanti	:	bears in her womb
Citraṃ	:	a wonderful
Bhadraṃ	:	auspicious
Apna	:	child
Śaśamānāya	:	for her adorable
Ijānāya	:	beloved husband, who is always attached to her,
Tat	:	such a grand lady
Mitro	:	always keeps a friendly attitude towards all,
Aditiḥ	:	and serves with unswerving devotion
Varuṇo	:	her adorable parents and in-laws.
Pṛthivī	:	She remains steadfast and tolerant like the earth,
Sindhuḥ	:	deep like the ocean,
Uta dyauḥ	:	she shines like the luminous sky.
Naḥ	:	She touches the highest in life, and makes
māmahantām	:	us all elevated.

Its Purport :

Motherhood, indeed, is the sweet achievement of womanhood. This very idea is beautifully depicted in this hymn.

By giving a simile of dawn, vedic thought motivates the woman of the world to be luminous with wisdom, yet tranquil like the soft hue of the dawn.

Such a beautiful lady, then offers herself to the caresses and loving touches of her adorable husband and bears in her womb a wonderful child and nourishes it with a cheerful penance. In due course of time, she gives birth to a moonlike babe. Thus she achieves her most coveted and loving state of mother-hood. Adorable and worshipful indeed is such a lady who gives such a beautiful present to the society for procreation.

Endowed with divine virtues, she becomes grand like the vast earth, the deep oceans and the ethereal expanse of luminous bodies.

May the women, all over the world, be motivated by such a vedic thought and make the world a tranquil, blissful abode for all human beings.

In Verse :

O divine dawnlike lady !
Motherhood indeed, is your coveted goal.
Cherishing for an inner melody,
A child indeed, elevates your soul.

Moved by hilarious, caresses, touches,
Of your husband, lovable, adored.
You bear in your womb, your child adored,
Mustered with painful pleasing clutches,

Offering this present of moonlike baby,
You become grand, worshipful lady.
Tolerant as earth, and high as sky,
Deep as ocean, luminous lullaby.

With your friendly, attitude to all.
As a fairy you flutter in all.
Salutations to thee! ideal fair body.
To tension rid world; a sweet melody.

DIVINE VIRTUES AND BLISS BLOSSOM IN AN IDEAL HOME LIFE

पृथु रथो दक्षिणाया अयोज्यैर्न देवासो अमृतसो अस्थुः ।
कुणादुदस्थादुर्या विहायाश्चिकित्सन्ती मानुषाय क्षयाय ॥
ऋक् १।१२३।१॥

The Hymn :

Prthū ratho dakṣiṇāyā ayojyainaṃ devāso amṛtāso
asthuḥ.

Kṛṣṇādudasthād aryā vihāyāścikitsantī mānuṣāya
kṣāyāya.

Rg. 1.123.1

Its Translation :

Kṣāyāya	:	For his house hold
Mānuṣāya	:	man
Ayoji	:	accepts in wedlock
Aryā	:	a noble lady as his wife,
Vihāyā	:	who is endowed with divine virtues,
Kṛṣṇāt	:	who dispels all darkness
Udasthāt	:	like the rising dawn,
Cikitsanti	:	Well versed in medical science, who removes all disease and distress.
Enaṃ	:	Similarly, when a lady accepts such a virtuous man, as her husband,
Amṛtasaḥ	:	then all the immortal, blissful
Devāsaḥ	:	divine virtues
Ā asthuḥ	:	make such a household as their permanent abode.
Prthū ratho	:	The grand chariot of their family life
Dakṣiṇāyā	:	keeps moving on and on, towards the right path of plenty and prosperity.

Its Purport :

How a married couple enjoys a lasting bliss, is explained in this hymn.

Housewife is compared to the dawn. She is calm and composed lady, enriched with noble virtues. She is well versed in the domestic and medical sciences. Like the dawn, she removes all darkness and spreads lustre of her wisdom in the house.

Similarly, a lady selects her husband, a man, vigorous like the sun yet lovable like moon for his divine virtues.

When such an ideal man and woman are united in a wedlock, their household becomes a veritable paradise. By mutual love, attraction and understanding their chariot of married life always moves ahead on the sublime path of peace, prosperity and happiness.

Noble learned people are ever attracted towards such houses. Noble virtues make such houses their permanent abode.

Bless us O Lord ! May such noble virtues over-flow and make our married lives a paradise of love and happiness.

In Verse :

When a man accepts as wife,
A lady lustrous as twilight.
Emerging out of night of darkness,
As a guiding light of life.

Well versed in medical science,
Who keeps her house-hold disease free.
And by her myriad virtues refined,
Keeps her household full of spree.

And so does a lady garland a man,
Calm like moon, yet vigorous sun.
Who ever attracts the charming lady,
To his virtues divinely spun,

The chariot of such a happy life,
Moves on to paths of plenty and pleasure.
And heavenly virtues all descend,
To make such abode a bed of treasure.

A PROTECTOR ALONE ACHIEVES PLEASURES OUT OF PURE THINGS

मुत्पावने सुता इम शुचयो यन्ति वीतये ।

सोमांसो दध्याशिरः ॥ ऋक् १।५।५॥

The Hymn :

Suta pāvne sutā ime śucayo yanti vītaye.

Somāso dadhyāśiraḥ.

Rg. 1.5.5

Its Translation :

Sutā	:	God has created
Ime	:	all these
Śucayaḥ	:	pure things,
Dadhyāśiraḥ	:	which, though perishable, are strength giving,
Somāsaḥ	:	and which are conducive to the achievement of noble missions in life.
Yanti	:	But these things go to
Sutapāvne	:	that man alone who protects all such things produced by him, by his efforts,
Vītaye	:	for his full enjoyment.

Its Purport :

There are two main inspiring thoughts in this hymn : protection and purification. God has created all these things for the benefit of human beings according to their deeds. Through sun and air, God keeps all these objects pure and strength giving. Thus, all the human beings should imbibe these two virtues. Instead of inventing lethal weapons and bombs of destruction, scientists

and leaders all the world over, should goad their thoughts and activities towards protection of the creation and emit currents of purification.

Such a vizard of purity and protection alone can enjoy the fruits of the created universe and guide others also to taste that pure happiness. Tormented world can heave a sigh of relief only after translating such inspiring vedic thoughts into action.

In Verse :

Benevolent Lord ! Thou hast created
Innumerable myriads objects of pleasure.
And through sun and air divine
Purity prevails in all thy treasure.

For the benefit of thy devotees
To fulfill their missions sublime.
Thou pourest through Thy Grace
Puring strengthening streams sublime,

But he alone receives thy Grace
And drinks deep all the pleasures pure
Who becomes thy instrument
To protect all creatures lowly pure,

Ye scientists leaders of the world !
Hark inspiring Vedic thought.
Shun the violence way of thought
And protect this beautiful world.

SON OF COURAGE ACHIEVES FLAWLESS BLISS
AND PROTECTS OTHERS

अच्छिद्रा सूनो सहसो नो अद्य स्तोत्रभ्यो मित्रमहः शर्म यच्छ
अग्ने गुणन्तमहंम उरुष्योर्जो नपात् पूर्भिरायसीभिः

ऋक् १।५८।८।

The Hymn :

Acchidrā sūno sahasō na adya stotr̥bhyo mitra
mahah śarma yaccha.

Agne gr̥nantam anhasa urusyorjo na pāt pūrbhi-
rāyasībhiḥ

Rg. 1.58.8

Its Translation :

Sahasah	:	O courageous
Sūno	:	personified son of prowess, physical, mental and spiritual !
Na pāt	:	You are an unfaltering,
Agne	:	fiery, luminous, learned man,
Mitramahah	:	and friend of all.
Naḥ anhasah	:	Please protect us from all evils
Adya	:	from today itself.
Stotribhyaḥ	:	Let the learned seers
Yaccha	:	grant us
Acchidrā	:	flawless
Śarma	:	peace and happiness.
Gr̥nantam	:	To the one who glorifies them,
Uruṣya	:	may they give,
Ūrjah	:	steadfast glow and strength,
Pūr bhir	:	by administering rejuvenating
Āyasībhiḥ	:	iron and gold compounds.

Its Purport :

This hymn describes how one gets perpetual happiness in life.

The first step is to make yourself physically fit. For this it is advised to take life-giving elixir like iron and gold compounds prepared by eminent doctors. Then one should get in touch with learned scholars to get proper knowledge and wisdom.

Saddled with physical strength and appropriate knowledge, one becomes bold enough to combat any struggle of life and to catch any opportunity of progress by hairlock.

A personified son of courage, who keeps friendly attitude towards all, keeps on treading the affluent path of peace and perpetual happiness in life.

In Verse :

O Fiery daring son of prowess !
 Ye Unfaltering friend of all !
 Remove all evils big or small
 And lead us on to peaceful process.

We invoke thee ! O holy one
 To give us strength of body and mind.
 To remove all ailments of every kind
 And grant us happiness lasting one.

Iron gold and pearl compound
 Administer us O! Doctor Divine.
 And keep our life stream ever shine
 Reverbrating in happiness abound.

AS THE SUN IMPARTS LUSTRE TO DAWN,
SO SHOULD THE PARENTS EDUCATE THEIR CHILDREN

महे यत्पित्र ई रसं दिवे करवत् त्सरत् पृथन्यश्चित्त्वान् ।

सृजदस्ता धृषता दिद्युमस्मे स्वायं देवो दुहितरि त्विषि धात् ॥

ऋक् १।७।१५॥

The Hymn :

Mahe yatpitra Im rasam dive karavatsarat prṣanyaś cikitvān.

Sṛjadastā dhr̥ṣatā didyumasmai svāyām devo
duhitari tviṣim dhāt.

Rg 1.71.5

Its Translation :

Yat devaḥ	:	Just as the divine sun
Kaḥ	:	imparts happiness and
Astā	:	by releasing its rays and
Prṣanyaḥ	:	touching the earth,
Im tsarat	:	removes the darkness
Mahe dive	:	and produces immense light
Avasṛjat	:	and releases and fills
Rasam	:	life giving elixir in the vegetation world
Tviṣimdhāt	:	and imparts lustre
Svāyām	:	to his
Duhitari	:	daughter, the dawn,
Cikitvān Pitra	:	similarly, the learned protecting parents
Dhr̥ṣatā	:	should implant
Dyutim	:	the lustre of wisdom to their children.

Its Translation :

By giving the simile of sun and dawn, this hymn motivates the parents to give proper knowledge and

guidance to their children. Parents should first, themselves inculcate the qualities of sun. They should be fairly learned. Just as the sun removes the darkness, similarly, parents should remove the darkness of misguided thoughts of their children by imparting them proper knowledge. Just as the sun imparts life to the plant world, similarly parents should make their children physically and mentally strong.

Dawn is mentioned here as the daughter of the sun. So just as the sun radiates his light and makes his daughter, the dawn, lustrous, similarly parents should touch the heads and hearts of their children and induct the light of true wisdom to them. They should inspire their children to tread noble paths and thus attain success and bliss in their lives.

In the present materialistic world of stress and strain, how true is the necessity of this vedic thought. Our younger generation is being swept away from moral values by the lure of lust. They do not get the proper light from educational institutions. So how imperative and essential it is for the parents to guide their children properly.

May the parents of the world get inspiration and enlighten their sons and daughters, like the sun, to make this world a happy abode for all.

In Verse :

Yonder in the eastern horizon
 What a beauteous hew is spreading.
 With luminous face so crimson
 Divine daughter of sun is sprouting.

**Lo ! springs the chariot of sun
With its million rays all spreading.
Pouring all its warmth and fun
Making darkness of earth all speeding.**

**Touching tiny lily and fields of crops
Million rays, life fluid filling.
Making each plant a happy prop
With joyous pride ever blossoming.**

**Seeing this sun-dawn drama each twilight
Protect your children, Ye parents of high light
Radiate your wisdom, and knowledge inspiring.
And goad them on to blissful blossoming.**

REMOVE ALL DARKNESS OF IGNORANCE,
ILLUMINATING TRUE WISDOM AND PROTECT
THIS SECRET TREASURE

गूहता गुह्यं तमो वि यातु विश्वमृत्रिणम् ।
ज्योतिष्कर्त्ता यदुश्मसि ॥ ऋक् १।८६।१०॥

The Hymn :

Gūhatā guhyaṃ tamo viyāta viśvaṃ atrīṇaṃ.
Jyotiṣkārttā yaduṣmasi. Rg 1.86.10

Its Translation :

O human being !
Viyāta : Remove away,
Tamo : all the darkness of ignorance,
Atrīṇaṃ : which destroys
Viśvaṃ : all happiness,
Karttā : and ignite
Jyotiḥ : that light of wisdom,
Yat uṣmasi : which you desire to illuminate.
Gūhatā : Then protect
Guhyaṃ : this secret treasure of true wisdom.

Its Purport :

Every human being wants happiness, not distress in life. This Vedic hymn shows a key to the happiness. While in quest of happiness, one should first know as to what is the main obstacle in this path. This hymn points to the forces of ignorance which spread their darkness and thus conceal the blissful state; so, as a first step, one should remove all such concepts of ignorance. Then he should acquire an all round real knowledge and enli-

ghten his intellect with true wisdom. Equipped with this lamp of light, he should move on to the path of peace and plenty in life.

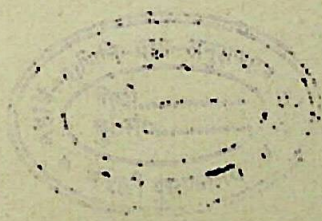
He should further protect this secret essence of wisdom with all his care and remain master of blissful state of life.

In Verse :

Remove away, O Way fairer !
All the forces of darkness !
Which engulf in your weakness
All your happy pleasures purer.

Ignite the lamp of true knowledge
And fill yourself with wisdom divine !
And move ahead with that knowledge
Drinking elixir of heavenly wine !

This is the secret key to happiness
Once achieved keep it quite safe !
Wisdom is essence of all gayness
This is the torch of blissful state.



QUALITIES OF AN EFFICIENT ADMINISTRATOR

स हि स्वसृत् प्रषदश्चो युवा गणोऽया ईशानस्तविषीभिरावृतः
असि सत्य ऋणयावानेद्योऽस्या धियः प्राविताथा वृषा गणः ॥

ऋक् १।८७।४॥

The Hymn :

Sa hi svasṛt prṣadaśvo yuvā gaṇo yā īśānastaviṣ-
ibhirāvṛtaḥ.

Asi satya ṛṇayāvā anedyo asyā dhiyaḥ prāvitāthā
vṛṣā gaṇaḥ. Rg 1.87.4

Its Translation :

Sa hi	:	That greatman indeed
Anedyah	:	is adorable,
Yā yuvā	:	who remains ever young;
Āśva	:	whose speed in achieving success
Prṣat	:	is like swift moving cloud ;
Gaṇo	:	who is prominent among the counting of virtuous ones ;
Svasṛt	:	who is easily approachable ;
Īśāna	:	and is a strong administrator,
Satya asi	:	who is truthful ;
Ṛṇayāvā	:	and readily pays back all debts.
Taviṣibhiḥ	:	He is equipped with all forces of power.
Prāvitā	:	He is protector of all
Asyā dhiyā	:	by his intellect
Athā	:	which knows how to solve problems,
Gaṇā	:	is like a cool breeze,
Vṛṣā	:	he showers bliss to all.

Its purport :

This hymn refers to the qualities of an ideal administrator.

One who is full of youthful energy, and accomplishes his objects with a sharp intellect and quick decisions is indeed capable of being a good administrator. His behaviour is couched in truthful dealings. An amiable person, his touches are like cool breezes and he showers pleasures to all like the raining cloud. He never forgets even the slightest favour done to him and pays back million fold.

May the world be blessed with such intellectual yet peace and bliss giving administrators.

In Verse :

Adorable indeed is the vital man
Easily approachable, yet swift as a cloud
Ever young, most prominent man
Ever a strong administrator proud.

Truthful in thought, word and deed,
Readily pays back any debt incurred.
Glorified grateful indeed
He keeps his credit ever secured.

Achieving success for every deed
By his intellect ever protected.
He spreads the soothing bliss indeed
As a cosy cooling breeze contacted.

ACCEPT YOUR SONS AS YOUR SAVIOURS LIKE FATHERS.
AND ENJOY HUNDRED YEARS LIFE GRACEFULLY

शुतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जुरसं तनुनाम् ।

पुत्रासो यत्र पितरो भवन्ति मा नो मुष्या रीरिषतायुर्गन्तोः ॥

ऋक् १।८६।१

The Hymn. :

Śataminnu śarado anti devā yatrā naścakrā jarasaṃ
tanūnām.

Putrāso yatra pitaro bhavanti mā no madhyā rīriṣat
āyur gantoh. Rg. 1.89.9

Its Translation :

Yatra	:	An ideal life span which
Devāḥ	‡	the learned ones,
Anti	:	equipped with the means of wealth and
Cakra	:	wisdom
Śataṃ	:	enjoy
Śaradaḥ	:	for full hundred
Tanūnām	:	seasons of autumn,
Ā jarasaṃ	:	with their bodies fit
Yatra	:	till the old age.
Madhyānaḥ	:	And where
Putrāsa	:	amongst us
It nu	:	our sons
Bhavanti	:	verily
Pitaraḥ	:	become
Naḥ	:	our saviours, like fathers,
Gantoh	:	also desire to live happily upto the same
Āyuh	:	old age.
Mā	:	O ! God, please do not
Rīriṣat	:	destroy us before that time

Its Purport :

Human incarnation is indeed the best of all. Having achieved this, all men and women, should make it a point, to lead a full span of hundred years' life with youthful vigour and enjoyment. But mostly each one of us starts withering at the advent of old age. This Vedic hymn gives a secret of enjoying old age happily and gracefully. One should first acquire the means to keep physical and mental fitness. To acquire such means, one should earn enough wealth and should acquire the necessary knowledge from the eminent medical doctors, to keep the body free from disease and decay. Acting upon such laws of health, one could enjoy his old age free from physical decay. Another secret described in this hymn is, that one should hand over all the responsibilities to his son at the advent of old age. Thus, the same sons, who were being nourished by the father, throughout their lives, shall in turn, become his protectors to nurture him with all devotion. Usually the elders keep the keys in their own hands and thus an unnatural bickering starts between the son and the father. This Vedic thought gives a fine solution to this problem.

We want to enjoy such a happy and long life. Gracious God ! do not snap our life breath at an early stage.

Beloved Lord ! Bless us to Live upto an old age happily and gracefully.

In Verse :

Hundred years of early winter
 Learned ones do enjoy with pleasure.
 Equipped with wealth and wisdom divine
 To keep old age fit and fine

Where sons, nourished looked after well
By parents protecting their fair well.
Readily become saviours of fathers
Whose feathers, old age, may try to wither.

May we live long, such a happy life
With youthful vigour and vital spine.
Snap not our silky thread of life
Grant us old age, with grace so fine.

FOR A TRUTHFUL MAN, BREEZES AND OCEANS
POUR OUT HONEY-DRENCHED SWEET MELODIES

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सन्तोषधीः ॥ ऋक् १।९०।६॥

The Hymn :

Madhu vātā ṛtāyate madhu kśaranti sindhavaḥ ।
Mādhvīrnaḥ santvoṣadhīḥ ॥ Rg. 1.90.6

Its Translation :

Ṛtāyate	: One who is desirous of truth, and leads his life according to truthful universal laws of nature,
Vātā	: for him breezes blow
Madhu	: in sweet honey-drenched manner ;
Sindhavaḥ	: rivulets and oceans
Kśaranti	: pour out and sing
Madhuḥ	: hilarious sweet melodies;
Osadhīḥ	: let all the healing medicines
Santu	: be
Mādhvīr	: sweet life giving elixir
Naḥ	: for us, who are truthful.

Its purport :

Every human being wants happiness in life not sourness. But who gets sweetness ? This hymn beautifully describes the secret of it. Only that man can experience

peace and sweetness in life who is himself drenched in truthful honey. When a man's actions are motivated by truthful dealings towards his fellow beings, as inner poise makes its abode in his heart. When such a man walks in his life with such an inner poise, soft breezes appear to touch him with sweet fans. While enjoying on the sandy beaches, he hears the sea waves singing sweet melodies to him. Everything that he tastes appears to pour in a honey drink. Goaded by truthful step, he revels in every walk of his life.

May we all become truthful to enjoy the sweet cup of life.

In Verse :

Breezes blow in sweet emotions
For a man who treads the path of truth.
Tiny rivulets and fathomless oceans
Sing melodies of truthful mirth.

Healing touch of life giving herbs
Makes the man all round superb
Who treads eternal laws of truth
To him embraces sweetness superb

DAY, NIGHT AND EACH PARTICLE OF EARTH AND SKY
ARE DRENCHED WITH HONEY TO A TRUTHFUL MAN

मधु नक्तमुतोषसो मधुमत् पार्थिवं रजः ।

मधु द्यौरस्तु नः पिता ॥ ऋक् १।९०।७॥

The Hymn :

Madhu naktam utośaso madhumat pārthivam
rajaḥ

Madhu dyaurastu naḥ pitā ॥

Rg. 1.90.7

Its Translation :

Naktam	:	Night
Uta uśasaḥ	:	and the dawn
Madhu	:	appear with dewy honey.
Rajaḥ	:	Each particle
Pārthivam	:	of the earth
Madhumat	:	emanates sweetness.
Dyauḥ	:	May the lustrous firmament
Madhu	:	showering blissful honey
Astu	:	be
Naḥ	:	our
Pitā	:	protector like a father.

Its purport :

When a man walks in life in a truthful atmosphere
and his dealings with all the people are motivated by

truth, his mind remains peaceful and contented. With this inner poise, he gets a sound sleep in the night. When he gets up early in the morning, he witnesses the dawn as showering blissful honey for him. He looks upon the luminous firmament as a protector of his happy attitude in life. Thus, each and every particle of earth looks like a smiling deity to him. Smiling and laughing, he appears as a personification of sweetness itself.

May we all feel our lives ever drenched in honey.

In Verse :

Awaking in early hours of dawn
When a man ponders over ways of truth.
Twilight sprinkles honey on the lawn
Of the wayfairer who treads the truth.

Treading up, hiking the thorny mounts,
When seekers steps wearily stop.
Mother night, where sweetness abounds,
Lulabies sound sleep and gives sweet prop.

Every little particle of earth
Vies each one to lick his feet.
And besmear honey of mirth
To the truthful walking feet.

And the lustrous luminous sky
Peeps unto the minstrel of truth
And protects, while he passes by
The orbit of his cycle of truth.

MAY THE SUN EMANATE PLEASURE
AND CROPS AND COWS BE LADEN WITH BLISSFUL HONEY

मधुमान्नो वनस्पतिर्मधुमाँ अस्तु सूर्यः ।

माध्वीर्गावो भवन्तु नः ॥ ऋक् १।९०।८॥

The Hymn :

Madhu mānno Vanaspatir madhuman astu sūryaḥ ।
Mādhvīr gāvo bhavantu naḥ । Rg. 1.90.8

Its Translation :

Naḥ : May our
Vanaspatiḥ : lands, green with crops, vegetables and
medicinal herbs and trees,
Madhumān : be sweet and happiness giving.
Sūryaḥ : May the sun, and our inner vital air
Astu : be
Madhumān : producers of blissful strength.
Naḥ : May our
Gāvo : cows, senses, rays of the sun and land
Bhavantu : be
Mādhvīr : laden with honey-showering bliss.

Its Purport :

Life should be a synonym of sweetness. May human beings all over the world taste this sweetness of life.

May the farms and fields always grow nice crops and vegetables so as to keep the human beings physically fit and strong.

May the forests be protected to attract rains and conserve moisture and may the sun ever remain energising. Like the sun, our inner vital air may keep our body alive and full of energy.

And may our cows yield copious milk, to keep our senses strong and under control. May all these essential things keep on filling the cup of sweetness of our lives.

In Verse :

May our lands be ever green
Growing crops and herbal beans.
May our forests be full of trees
To attract seasonal showers streams.

May our sun ever shine
Showering blissful energy divine.
Feeding fields and flowers fine
Sucking sea-surface to vaporous wine.

May our cows yield honey like milk
And our senses be pure and playful.
May the rays of the sun be sweet silk
And earth mirthful and treasureful.

A SHINING LEADER ESTABLISHES ADORABLE
SELF-RULE : TO GIVE HAPPINESS TO ALL

इन्द्रो वृत्रस्य तविषीं निरहन्तसहसा सहः ।
महत तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदचक्षानुं स्वराज्यम् ।
ऋक् १।८०।१०॥

The Hymn :

Indro vṛtrasya taviṣīm niraharant sahasā sahaḥ.

Mahat tadasya paunsiyaṃ vṛtraṃ jaghanvām asrjad
arcannanu svarājyaṃ. Rg. 1.80.10

Its Translation :

- Indrah : A leader of the nation, shining like the sun,
Jaghanvān : removes away and kills
Vṛtraṃ : all the difficulties and enemies
Sahasā saha : by his courage.
Niraharan : And as the sun pierces
Taviṣīm : the thick accumulation
Vṛtrasya : of the clouds and showers rain, similarly a
leader of the people
Asrjat : establishes
Svarājyaṃ : a self-rule
Anu : which is advantageous to all,
Arcan : and is worshipped and appreciated by all.
Tadasya : This is his
Mahat : great
Paunsiyam : prowess and magnanimity.

Its Purport :

This Vedic hymn motivates the establishment of Swarājya i.e., self government.

The leader of the nation is described as Indra, a man of immense powers, who removes all impediments in the way of establishing this self-government. As the sun kills the cloud and causes the showers of rain, so is this powerful leader, expected to shower happiness in his self-rule, among all his subjects, rich or poor.

This hymn indicates that self government, which is popular and liked by all the citizens, is the only ideal government for any nation. There should not be any subjugation by any powerful country over another weaker country.

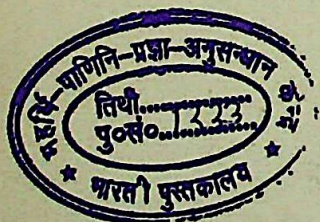
May all the countries of the world breathe a free air under their own home rule.

In Verse :

As the clouds are pierced asunder
By the rays of shining sun.
And the parched earth gets from yonder,
Showers of rain with bounteous fun.

So does a mighty leader,
With his courage and power, a wonder.
Brushes aside all enemies weaker
Pushing all impediments asunder.

Establishes a self rule so grand,
Good for all, worshipped by all.
Showering happiness to all
By his friendly attitude to all.



IN AN ADORABLE SELF GOVERNMENT, ALL GET AN EQUAL
OPPORTUNITY TO WORK AND ACHIEVE PROSPERITY

नहि नु यादधिमसीन्द्रं को वीर्यं परः ।
तस्मिन्नुत्पन्नं कर्तुं देवा ओजं सन्ति सं दधुर्चनन्तु स्वराज्यम् ॥

ऋक् १।८०।१५॥

The Hymn :

Nahi nu yādadhīmasīndraṃ ko vīryā paraḥ.. . .

Tasminnṛmṇaṃ uta kratuṃ devā ojānsi sandadhuḥ
arcannanu svarājyaṃ.

Rg. 1.80.15

Its Translation :

- Paraḥ : When a mighty ruler
Svarājyaṃ : conducts his self rule
Anu archan : in an adorable way, admired by all,
Tasmin : in such a self government,
Devāḥ : the learned people
Kratuṃ : by their intellectual efforts
Sandadhuḥ : attain
Nṛmṇaṃ : riches
Ojānsi : and achieve steady glow and physical,
mental and spiritual powers.
Indraṃ : Under such an administrator
Ko : who be the person
Nahi : who does not
Nu yāt : get an opportunity to prosper
Adhīmasi : and achieve
Vīryā : an all round power and prosperity in life.

Its Purport :

This Vedic hymn portrays the picture of an adorable home rule.

In such a rule, which is worshipped by all, there are equal opportunities for all the subjects to achieve their best in life. People get proper education, and having been equipped with proper knowledge, they embark on their various professions and achieve sufficient wealth to lead a happy life. There is none who is not motivated, to achieve his all round physical, mental, intellectual and spiritual progress. This is the Vedic conception of a home rule.

May the governments of this planet be moved by the ethics of this Vedic thought and make their subjects happy, irrespective of caste, colour, creed or religion.

In Verse :

In this adorable, worshipped self rule
May equal opportunity, be the share of all
To make wisdom and action a tool
To attain a blissful life for all.

Breathes there the man, in this ideal self rule
Who is deprived of means to attain all,
Physical, mental and spiritual pool
To attain highest peak by his actions so tall,

May the ruler be the gardener of his garden
And nourish each lily and flower with fervour,
May the Vedic rule be a kingdom of heaven
Where all subjects smile without a murmur,

A MIGHTY PERSON WITH SELF-CONFIDENCE ACHIEVES PROSPERITY

देवेन नो मनसा देव सोम रायो भगं सहसावन्नभि युध्य ।
मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गर्विष्ठौ ॥

ऋक् १।६१।२३॥

The Hymn :

Devena no manasā deva soma rāyo bhāgam
sahasāvannabhi yudhya.

Mā tvā tanadīśiṣe vīryasyobhayebhyaḥ pra cikitsā
gaviṣṭau.

Rg. 1.91.23

Its Translation :

Sahasāvan	:	When a powerful
Deva	:	learned man
Soma	:	with his creative capabilities,
Abhiyudhya	:	engages himself with the struggles of his life,
Devena	:	with his mind endowed with divine virtues ;
manasā		
Mā	:	and is not cowed down
Pra cikitsā	:	by the adverse criticism
Vīryasya	:	of his powers
Ubhayebhyaḥ	:	both by his friends and foes,
īśiṣe	:	then he gets mastery over
Rāyo	:	that wealth which gives him real happiness
bhāgam	:	and prosperity.

And motivates his self that

Gaviṣṭau : your powers of intellect, senses, and
property of lands and cows
Mā : may not
Atanat : trouble
Tvā : you
Naḥ : and may bestow happiness on all of us.

Its Purport :

The Ganges of prosperity is overflowing. But who gets its share? This secret has been uncovered in this hymn.

Pleasure giving riches fill the chalice of that powerful divine personage, who possesses the essence of true knowledge. With his mental powers and large heartedness, he comes out victorious from all the struggles of his life. In second half of the hymn, it is described that, such a steady man is never disturbed by any adverse criticism from any quarters, friendly or unfriendly and stands firm in the faith in himself. Deeply enshrined in his self control, he becomes master of his senses and worldly means like cows etc.

Thus the Deity of peace and prosperity is ever ready to garland such a powerful man in every walk of his life.

May we successfully propitiate this Deity of pleasure giving riches by our fruitful efforts.

In Verse :

A creative mind, with strength and vigour,
Pushes his way through life of rigour,
And attains full portion of wealth divine
Which showers happiness, joyous pleasures fine,

**Adverse criticism from friend or foe,
Discourage him not, and belittle his strength,
Aware of his self of valorous flow,
He combats his struggles, fills life with mirth,**

**Strongly trenched in his kingdom on earth,
Keeping his milch cows ever in bloom,
He keeps his senses in joyous mirth,
As rays of the sun, ever free from gloom.**

**A CREATIVE PERSON SHOWERS WISDOM AND HAPPINESS
EVERYWHERE BY HIS NOBLE INTELLECTUAL DEEDS**

त्वं सोम क्रतुभिः सुक्रतुर्भुस्त्वं दक्षैः सुदक्षो विश्ववेदाः ।

त्वं वृषा वृषत्वेभिर्महित्वा द्युम्नेभिर्द्युमन्यभवो नृचक्षाः ॥

ऋक् १।८१।२॥

The Hymn :

Tvaṃ soma kratubhiḥ sukraturbhūstvaṃ dakṣaiḥ
sudakṣo viśvavedāḥ.

Tvaṃ vṛṣā vṛṣatvebhir mahitvā dyumnebhīḥ
dyumnyabhavo nṛcakṣāḥ.

Rg. 1.91.2

Its Translation :

- Soma : O divine creative soul !
Tvaṃ : you
Bhūh : become
Sudakṣaḥ : super intellectual
Viśvavedaḥ : by obtaining all round knowledge
Dakṣaiḥ : through your sharp intellectual capabilities.
Tvaṃ
sukratuḥ : You become refined accomplisher
Kratubhiḥ : by your intellectual deeds.
Tvaṃ vṛṣā : You become bestower of bliss
Mahitvā : by your magnanimous
Vṛṣatvebhiḥ : deeds of showering happiness on others.
Dyumni : Luminous
Dyumnebhīḥ : by your lustrous accomplishments,
Abhavaḥ : you become
Nṛcakṣāḥ : a personified eye of the people, and thus
become their benevolent leader.

Its Purport :

After incarnating human body, how a soul should reach the highest pinnacle of glory, this is indicated in this hymn.

First, one should get all round knowledge, and become a leading figure in multiple knowledge and wisdom.

In the light of true wisdom, he should translate all his knowledge into actions and become a top player in the game of life. His actions should not be centered around his own selfish gains alone, but should be devoted to the good of others too. Thus, he should shower bliss like the rain from the clouds.

By the lustre and luminous entity, his life may become a light house for others. Adored by all as a light of pupil of the eye he should verily become their beloved leader.

May Lord motivate us all to reach such a high pinnacle of glory in our lives.

In Verse :

May you ever gather, O Creative soul !
All round knowledge and wisdom divine !
May super intellect be thy goal,
While plucking pearls of knowledge divine !

May you ever excel in creative deeds,
While ploughing plough of plentiful seeds
And become a nice lofty actor
By putting a balm on paining sector.

You become great by showering bliss
As a cloud showers rain to all.
And act as a lighthouse to all
By showing the path of luminous bliss.

AVOID SMOKY AIR AND BAD COMPANY;
BY DEEP BREATHING OF FRESH AIR,
KEEP YOUR MIND RELAXED AND HAPPY

अयं मित्रस्य वरुणस्य धायसेऽवयातां मरुतां हेळो अद्भुतः ।
मृदा सु नो भूत्वेषां मनः पुनरग्ने सख्ये मा रिषामा वयं तद् ॥

ऋक् १।६४।१२॥

The Hymn :

Ayam mitrasya varuṇasya dhāyase avayātām heḍo
adbhutaḥ.

Mṛdā su no bhūtveṣāṃ manaḥ punaragne sakhye
mā riṣāmā vayaṃ tava.

Rg. 1.94.12

Its Translation :

Agne	:	O God ! giver of all wisdom,
Heḍo	:	create in our hearts an aversion
Avayātām	:	for polluted and foul
Marutām	:	smoky air and bad people,
Dhāyase	:	and create within us a desire to hold
Ayam	:	this
Adbhutaḥ	:	wonderful
Mitrasya	:	incoming and outgoing fresh breath and
varuṇasya	:	the company of magnanimous friends
Punaḥ	:	and then
Subhūtu	:	finely make
Naḥ	:	our
Eṣāṃ manaḥ	:	these minds
Mṛdā	:	full of all round happiness.
Vayaṃ	:	May we
Mā riṣāmā	:	never feel distressed

Tava : in your
Sakhye : friendship.

Its Purport :

A secret of perpetual mental happiness is wonderfully described in this hymn. The company of noble people who are ever friendly to you, is a source of perennial happiness to your mind. To keep such a company stable, you should shun the shadow of wicked people.

Similarly, by inhaling pure air and controlling the movements of breath, mind becomes quiet, and delves deep into the blissful state of God-consciousness and drinks Divine Nectar. To retain this pure air, one has to be free from the injurious smoking habit. May Gracious God give us strength to leave such a bad habit of smoking and grant us peace and happiness, under His benign friendship.

In Verse :

May the company of the great
Ever lead us to hoary heights.
May their friendship ever create
Within ourselves, blissful delight.

May we ever breathe pure air serene,
Despising filthy smoking puff.
Making our pure lungs, free from cough,
Enjoy our lives, with health supreme.

May we ever be in the company benign
Free from troubles, distressing sign
And may our hearts be ever full
Of joy and pleasure ever blissful.

Digitized by Arya Samaj Foundation Chennai and eGangotri
A MAN OF SACRIFICIAL DEEDS
BECOMES THE BELOVED SAVIOUR OF ALL.

उभे भद्रे जोषयेते न मेने गावो न बाश्वा उपे तस्थुरेवैः ।
 स दक्षाणां दक्षपतिर्वभूवञ्जन्ति यं दक्षिणतो हविर्भिः ॥
 ऋक् १।९५।६॥

The Hymn :

Ubhe bhadre joṣayete na mene gāvo na vāśrā
 upa tasthurevaiḥ.

Sa dakṣāṇām dakṣapatir babhūvāñjanti yaṁ
 dakṣiṇato havirbhiḥ.

Rg. 1.95.6

Its Translation :

Saḥ	:	That learned man
Babhūva	:	becomes
Dakṣapatir	:	efficient saviour
Dakṣāṇām	:	of all the eminent people
Yaṁ	:	whom
Ubhe	:	both
Bhadre	:	relaying day and night
Joṣayete	;	approach with blissful caresses,
Na mene	:	just as the loving consorts approach their husbands
Na gāvo	:	and as the cows
Upa tasthuḥ	:	approach affectionately
Vāśrā	:	their calves
Añjanti	:	and motivate that learned man
Havirbhiḥ	:	to perform noble sacrificial deeds
Dakṣiṇataḥ	:	all the times
Evaiḥ	:	and acquire all the noble philanthropic qualities

Its Purport :

In this hymn, man is motivated to avail every moment of his life in some noble philanthropic deed. He should always be surrounded by the oblation of one or the other holy sacrificial deed, done for the benefit of his fellow beings. When he becomes used to such a noble life, he keeps so contented and relaxed that he meets each day and night, as if he is meeting his beloved consort. Days and nights approach him equally eagerly, as the cows, desirous of meeting their calves, move towards their sheds.

Such a man, indeed, becomes the top most amongst the learned people.

May we all attain such a glorious, coveted position in life.

In Verse :

Both day and night approach the man
Aglow with lustre of holy deeds.
With flowers of virtues, spick and span
As a bouquet to his noble deeds,

They meet him as a lady meets
With copious love her beloved Lord,
As cows meet their separated sweets
Desirous to meet with loving chord,

Truthful, noble, virtuous, wise,
Devoting to service each moment of life,
Thus attains the topmost rise,
Amongst the wise in his doling life,

JUST AS MOTHER FEEDS BABY, SO GÓD GRANTS
LUMINOUS BLISS TO THE DEVOTEE

नक्तोषासा वर्णमामेम्यानि धापयेते शिशुमेकं समीची ।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्नि धारयन् द्रविणोदात्त ॥
ऋक् १।६६।५॥

The Hymn :

Naktośāsā varṇamāmemoryāne dhāpayete śiśumekam
samīci.

Dyāvā kśāmā rukmo antarvibhāti devā agniṃ
dhārayan draviṇodām. Rg. 1.96.5

Its Translation :

Devāḥ : When divine people
Dhārayan : imbibe in their lives
Agniṃ : that luminous wisdom of God
Draviṇodām : which is the bestower of wealth and
knowledge,
Rukmo : then the lustrous divine light of God
Vibhāti : shines
Antar : within their inner consciousness.
Dyāvā : Then heaven and
Kśāmā : earth and
Naktośāsā : night and dawn
Dhāpayete : pour out to the devotee,
Āmemoryāne : the eternal
Varṇam : nectar of the bliss of god,
Samīci : just as a mother brings close
Śiśumekam : and feeds the child with milk.

Its Purport :

This hymn beautifully describes the state of meditation. When a devotee concentrates on God as the source of all light, a peculiar lustre appears to be descending from heaven and earth and spreads in his entire inner self. Day and night become so soothing as if devotee keeps drinking the nectar of Heavenly Bliss, as a child enjoys the milk of his mother. Only those who have experienced such a state of deep concentration, could taste the blissful experience of God consciousness.

May God bless us all to taste such a blissful experience.

In Verse :

When a devotee bears, within his self,
The motivating force of God in his soul.
From heaven and earth a lustrous light,
Descends and permeates his soul.

Filling his coffers with bounteous wealth
And bestowing bliss and wisdom pure.
As a mother feeds her child for health
So day and night pour lustre pure.

LET THE MIGHTY LUMINOUS SOUL
BE OUR PROTECTOR

दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।
तरद्देवाः सासहिः पौंस्येभिर्मरुत्वान् नो भवत्विन्द्र उती ॥

ऋक् ११००।३॥

The Hymn :

Divo na yasya retaso dughānāḥ panthāso yanti
śavasāparitāḥ.

Tarat dveṣāḥ sāsahīḥ pāunsyebhir marutvān no
bhavatvindra ūtī.

Rg. 1.100.3

Its Translation :

Yasya	:	That element soul whose
Panthāsaḥ	:	paths of life
Yanti	:	proceed,
Divo naḥ	:	enlightened by wisdom as bright as sun- shine
Dughānāḥ	:	and whose steps are pushed ahead
Retaso	:	by prowess,
Aparitāḥ	:	and are never bereft of
Śavasā	:	mental vigour ;
Tarat	:	and who swims his paths of life
Dveṣāḥ	:	without any jealousy towards any one.
Indraḥ	:	May such a magnanimous prosperous soul
Marutvān	:	full of inner vital air
Bhavatu	;	be
Ūtī	:	a shield of protection
Naḥ	:	to us
Paunsyebhiḥ	:	through his great powers and
Sāsahīḥ	:	courage.

Its Purport :

This hymn describes an awakened soul of immense potentialities.

The paths of such a life are always lit with bright sunlike light of true wisdom. He acts as a light pole to others.

Endowed with immense toleration, and without any rancour of jealousy or hatred, he moves ahead with full mental and physical vigour to success. Valour never forsakes him. He is embodiment of strength.

May such a vital personality be a shield of protection to us.

In Verse :

Whose paths are lit by lustrous light,
Like the rays of sun, of full blight.
Who moves upright, with vital strength,
Never forsaken by his inner strength.

And swimming across the jealous currents,
Endowed with toleration, in torrents.
And with his mighty strides in life,
Reaches the goals of successful life. :

May such a soul, personified prowess
Ever protect and ever process.
To prosperity, our noble lives
To peace and bliss, our bubbling lives.

SUCCESS MOTIVATED PERSON DRINKS ELIXIR OF
HAPPINESS EVERYWHERE, THROUGH HIS
ENLIGHTENED DETERMINED ACTIONS

यावदिदं भुवनं विश्वमस्त्युरुच्यचा वरिमता गभीरम् ।
तावा अयं पातवे सोमो अस्त्वग्मिन्द्राग्नी मनसे युवभ्याम् ॥
ऋक् १।१०।२॥

The hymn :

Yāvad idaṃ bhuvanam viśvamasti uru vyacā
varimatā gabhīram.

Tāvāṃ ayaṃ pātave somo astvaram indrāgnī
manase yuvabhyām.

Rg. 1.108.2

Its Translation :

Yāvadidaṃ ; Just as this
Viśvaṃ : entire
Bhuvanam : universe
Asti : is
Uru Vyacā ; very vast,
Varimatā : and all round spread,
Gabhīram : and fathomless deep,
Tāvāṃ : so may
Ayaṃ : this
Soma : divine elixir of bliss
Astu : be available
Pātave : for drinking and protection.
But it is achieved only by that person,
Manase : whose mind
Are : is full of the knowledge of
Yuvabhyām : the twin powers of
Indram : the strong desire for prosperity and

Agni

: the determined, enlightened, fiery action to achieve scientific knowledge of air and fire.

Its Purport :

Blissful elixir is present every where in this universe. This hymn describes in short, the way to achieve this. He should change his desire to achieve progress into a strong determination and make his soul personification of Lord Indra, bestower of all prosperity.

Then the soul should be goaded on to throw all its latent powers into fiery action. Any movement is incomplete, till the cherished object is not achieved. And to get this, one should start his action with full knowledge of means to success. So this triple action of knowledge, movement and achievement is described as Agni. One who combines two-fold Divine qualities of Indra-prosperity and Agni-successful action in life, finds blissful elixir, where ever he seeks it.

May God bless us with these two-fold virtues and fill our chalice with his divine nectar.

In Verse :

The channels of elixir are vast and deep
As this vast universe, with oceans so deep.
With sky so high and earth so vast,
So streams of nectar flow low and fast.

But only those motivated minds
Could drink deep this nectar divine
Who filleth within virtues two kinds
Where prosperity and action intertwine.

Deep determination to achieve prosperity
And action full of knowledge divine.
And till achievement, its continuity
Till the mighty drenches in nectar divine.

TO A MOTIVATED SOUL, SKY IS THE LIMIT

उत् ते शतान्मघवन्नुच्च भूयस उत् सहस्राद् गिरिचे कृष्टिषु श्रवः ।
अमात्रं त्वा धिषणां तित्विषे महध्मा वृत्राणि जिघ्रसे पुरन्दर ॥

ऋक् १।१०२।७॥

The Hymn :

Ut te śatān maghvannucca bhūyasa utsahasrād
ririce kṛṣṭiṣu śravaḥ.

Amātram tvā dhiṣaṇā titviṣe mahyadhā vṛtrāṇi
jighnase purandarā.

Rg. 1.102.7

Its Translation :

Maghavan	:	O inspired, prosperous leader !
Te	:	your
Śravaḥ	:	power, prominence and prosperity
Ririce	:	have surpassed the reputation
Ut śatān	:	of hundreds
Ut sahasrād	:	and thousands
Kṛṣṭiṣu	:	of people
Uccabhūyasa:	:	and even beyond that.
Adhā	:	And after this
Tvā	:	your
Mahī	:	grand
Dhiṣaṇā	:	intellect and power of speech
Titviṣe	:	shine brilliantly,
Amātram	:	having surpassed all limits.
Jighnase	:	You tear asunder
Vṛtrāṇi	:	all your obstacles as the rays of the sun tear off the clouds,
Purandara	:	and thus you become the destroyer of all inimical strong holds.

Its Purport :

Man is motivated, in this inspiring hymn, to reach the highest pinnacle of his glory. By his continued efforts, enriched by true knowledge, one should acquire such a power of wealth and wisdom, that none should come any where near him. He should surpass hundreds of thousands of people and become their veritable leader—may be a president of the nation, a prime minister or a chief of army staff or achieve the highest in any other walk of life.

His glow knows no bounds at this stage, and his life soars higher and higher, with sky as the only limit. No obstacle can stand in his progressive way. He tears asunder all such impediments, as the sun slays the clouds with his sharp penetrating rays.

May Gracious God motivate us all to reach the highest point of success in our lives.

In Verse :

Your powers, O prosperous one
Surpassing hundreds and thousands of men.
Nay, even more, O leading one
Crown you surely, as leader of men.

With knowledge divine and power sublime
When you tread the path of successful life.
Your glories touch the heavens sublime
And limitless soars your intellectual life.

All obstacles in ascending way,
Are brushed aside in an easy way.
As all clouds wandering astray
Are felled down, by solar ray.

SOUL REVELS IN DIVINE LIGHT
AS MOON MOVES IN THE LUSTRE OF THE SUN

चन्द्रमा अ॒प्स्व॑न्तरा सु॒पर्णो धा॑वते दि॒वि ।

न वो हिर॑ण्यनेमयः प॒दं वि॑न्दन्ति वि॒द्युतो वि॒त्तं मे अ॒स्य रो॑दसी ॥

ऋक् १।१०५।१॥

The Hymn :

Candramā apsvantarā suparṇo dhāvate divi.

Na vo hiraṇyanemayaḥ padam vindanti vidyuto
vittam me asya rodasī.

Rg 1.105.1

Its Translation :

- Candramā : As the moon,
Suparṇo : like a bird of beautiful wings,
Dhāvate : moves fast
Antarā : through the
Apsu : vaporous aerial space
Divi : and gets its lustre from the sun ; similarly
our moonlike soul revels within our inner
vital air, and gets enlightenment from god.
Hiranya : Just as the golden
Nemayaḥ : rays and sparks
Vidyuto : of lightening,
Na vindanti : do not show properly
Vo padam : that entity of moon ; similarly the worldly
glitter cannot lead us to the realization of
soul.
Asya rodasī : In this vast universe from sun to earth,
Vittam me : I have realised this vital truth.

Its Purport :

How to realize self—is explained in this hymn.

Human soul is compared to the moon. As a bird with beautiful wings soars in the sky, so does moon run through the watery vapours in the sky. Human soul also moves with her inner vital airs. Moon gets its light from the sun. Similarly, when a devotee sits for his meditation and penetrates deep into the blissful state of God-consciousness, wisdom of God glows to permeate his soul.

Man cannot attain this blissful state of realisation, until he pierces through the outward worldly glitter, which is just like a passing twinkle of lightening which is incapable of showing the moon in its entirety. Thus, by rising above this outward glitter we realize self to attain happiness by keeping calm and cool like the moon.

In Verse :

Hilarious moon—a beauteous bird,
Glides on the sky through vaporious winds.
So does our soul—superbly winged
Moves on within its vital winds.

Just as cool moon, gets all its light
From the glowing blooming sun.
So does human soul ignite
And get from God all blissful fun

But the twinkling passing spark of lightening
Cannot show the moon so pure,
So this glittering gold impure,
Cannot lead on to soul realising.

Delve deep into the blissful state
And feel the touch of gracious God.
And thus relax the tensive state
And drink the nectar of noble Lord.

LEARNED PREACHERS SHOULD DELIVER NOBLE
INSPIRING SERMONS AS THE SUN SHOWERS RAIN

नव्यं तदुक्त्यं हितं देवासः सुप्रवाचनम् ।

ऋतमर्षन्ति सिन्धवः सत्यं तातान् सूर्यो वित्तं मे अस्य रोदसी ॥

ऋक् १।१०।५।१२॥

The Hymn :

Navyaṃ tadukthyam hitam devāsaḥ supravācanam.

Ṛtam arṣanti sindhavaḥ satyam tātāna sūryo
vittam me asya rodasī.

Rg. 1.105.12

Its Translation :

Sūryo	:	As the sun
Tātāna	:	spreads and sucks up
Satyam	:	the waters of
Sindhavaḥ	:	the oceans, and showers rain ;
Devāḥ	:	similarly the learned preachers
Arṣanti	:	shower, deliver,
Tat	:	such
Ṛtam	:	correct, truthful,
Sūpravāc- anam	:	elevating, inspiring sermons, which are
Navyam	:	ever new,
Ukthyam	:	adorable,
Hitam	:	helpful, benevolent
Asya rodasī	:	under this vast firmament,
Me	:	I have
Vittam	:	known this reality.

The learned wise people are motivated by this hymn, to always propagate truth.

At the stage of the world, we daily witness how the rays of sun suck up the water and shower back those vapours in the form of rain upon this earth, generating new life and happiness all round.

Similarly, taking inspiration from this nature's drama, our learned scholars should propagate the truth, acquired through their vast knowledge and experience of life. They should thus inspire the masses to awaken their hidden potentialities for a new life, and show the way to success and prosperity, treading noble, truthful paths.

In the absence of proper guidance, our standards, in all walks of life, are deteriorating.

This hymn cautions us and motivates our learned wise people to contact the masses through their alleviating orations to show the right paths of prosperity and peace.

In Verse :

As the sun dances with rippling oceans
And licks up the waters to vaporous wines.
To shower back with forceful motions
And drench the earth with nectar divine.

So do the learned, virtuous mind
Pour forth the truths ever benign
Through their orations, superb and kind
Ever anew, true wisdom's mine.

This is the maxim to my mind
Under the sky and earth divine
To make so mirthful all mankind
True to its duties with healthy spine.

Digitized by Arya Samaj Foundation Chennai and eGangotri
**INVOCATION OF INNER POTENT POWERS OF SOUL
 FOR PROTECTION OF SUCCESSFUL LIFE**

इन्द्रं मित्रं वरुणमाग्निमूतये मारुतं शर्द्धो अदितिं हवामहे ।
 रथं न दुर्गाद्वसवः सुदानवो विश्वस्मान्नो अंहसो निष्पिपर्त्तन ॥

ऋक् १।१०६।१॥

The Hymn :

Indraṃ mitraṃ varuṇaṃ agniṃ ūtaye mārutaṃ
 sarddho aditiṃ havāmahe.

Rathaṃ na durgād vasavaḥ sudānavo viśvasmānno
 aṃhaso niṣpiparttana.

Rg. 1.106.1

Its Translation :

Ūtaye	: For our protection,
Havāmahe	: we invoke powers of our consciousness,
Agniṃ	: like the zealous fire of enlightened action and achievement of success,
Indraṃ	: strong ambition for prosperity,
Mitraṃ	: an attitude of friendship towards all,
Varuṇaṃ	: an inspiration to be the loftiest,
Śarddho	: our powerful potentialities
Mārutaṃ	: generated by our inner vital air,
Aditiṃ	: and an unfaltering progressive spirit.
Vasavaḥ	: O learned scholars ! the abode of knowledge
Sudānavaḥ	: you are of charitable disposition,
Niṣpipartt- ana	: please protect
Naḥ	: us
Viśvasmāt	: from all
Aṃhaso	: the sins
Rathaṃ na	: and as the chariot is driven to safety
Durgāt	: from difficult paths, so lead our lives to safety and happiness.

Its Purport :

Chariot of life moves on. When difficulties prop up, one has to gird up his loins to face these difficulties and conquer them bravely. This hymn refers to such powers of the human soul which have to be invoked for self protection.

By invoking Indra, the aspiration to prosperity is awakened. To achieve prosperity, one has to invoke physical and mental vigour by the control of incoming and outgoing vital air.

Fire is ignited to take proper action with right knowledge. With unfaltering powers and wisdom, one takes on his chariot of life out of all difficulties just as a skilled driver takes his horses out of difficult paths.

May we be blessed to motivate all our inner potentialities to lead our lives to the goal of blissful success.

In Verse :

For the successful march of our life chariots,
Onto protected paths of power and pelf
We invoke our powers to prosperity,
And ignite our inner dynamic self.

By commanding our vital breath,
We keep our frail frames fit and fine.
Emitting out friendly waves.
We attain pedestals of glorious line.

By unfaltering strings of strength,
And making our hearts abodes of light.
We drive away all sins of life
Like a pilot pushing his boat with might.

MAY HEAVENLY WIND AND FIRE, GOAD RAYS OF THE
SUN, TO SHOWER RAINS AND PLEASURES FOR ALL

यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।

अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥

ऋक् ११८३१॥ ।

The Hymn :

Yadindrāgni uditā sūryasya madhye divaḥ
svadhayā mādayethe.

Ataḥ pari vṛṣaṇāvā hi yātamathā somasya pibatam
sutasya. Rg. 1.108.12

Its Translation :

Yat	: Those
Indra	: waves of aerial wind and
Agni	: heavenly fire
Uditā	: arise
Madhye	: in the midst of
Divāḥ	: the luminous sky, and
Sūryasya	: the sun.
Svadhayā	: Producing food and water,
Mādayethe	: they pour pleasures on humanity.
Ataḥ	: Thus,
Vṛṣaṇāvā	: divine forces of fire and wind,
Hi pari	: ever flow all round in the sky,
āyātam	
Athā	: and
Sutasya	: cause production of various things
Somasya	: of hilarious happiness,
Pibatam	: for the drinking of humanity.

Its Purport :

The wonderful scientific process of rain, and the consequent production of life-giving food and water on this earth is described. Indra signifies the aerial wind, and agni is the potential fire in the horizon.

With the rising of the sun, these atoms of fire are goaded by the celestial wind to mingle with myriad rays of the sun. The solar rays, charged with fire and wind, control watery vapours in the sky, and by friction and pressure, cause these waters to be released in the form of rain. Rain-fall causes all vegetation, and food and water, for entire humanity. The twin divine forces are invoked always to come, so that the hungry, thirsty humanity may ever drink the nectar of happiness and bliss.

Similarly, when the light of knowledge arises in the sky of human heart, and brightens the human soul, his powers of fiery inspiration, and fast moving motivations, goad him on to acquire the desired objects of life to drink the nectar of peace and bliss.

In Verse :

Lo ! The sun has arisen in the yonder horizon,
Where the steeds of winds, carry fires so crimson.
And the dancing myriad rays of the sun
Spin, clasping the fiery Gods with fun.

This clasping dancing of the heavenly rays
Causes celestial watery vapours to shun,
And the dripping drops of the heavenly rains
Produce so fresh, life giving grains.

May you ever appear, wind fire divine !
To cajole solar rays to bring down rains,
And make the thirsty hungry veins
Vibrating with life of blissful wine !!!



DONATION GENERATES WONDERFUL PEACE
AND BLISS IN LIFE

दक्षिणावतामिदिमानि चित्रा दक्षिणावतां दिवि सूर्यासः ।'
दक्षिणावन्तो अमृतं भजन्ते दक्षिणावन्तः प्र तिरन्त आयुः ॥
ऋक् १।१२५।६॥

The Hymn :

Dakṣiṇāvatām idimāni citrā dakṣiṇāvatām divi
sūryāsaḥ.

Dakṣiṇāvanto amṛtaṁ bhajante dakṣiṇāvantaḥ
pra tiranta āyuh.

Rg. 1.125.6

Its Translation :

Dakṣiṇā- vatām	: Those who have attained noble wisdom and wealth,
It	: to them alone
Imāni	: come these
Citrā	: wonderful pleasures of life.
Dakṣiṇā- vatām	: Those who donate riches liberally,
Sūryāsaḥ	: get services of such illustrious people
Divi	: who shine like the sun in their knowledge.
Dakṣiṇā- vantaḥ	: Noble charity minded people
Bhajante	: attain and enjoy
Amṛtaṁ	: everlasting bliss.
Dakṣiṇā- vantaḥ	: Those who donate money generously to the efficient medical doctors
Pra tiranta	: hilariously enjoy
Āyuh	: full span of healthy lives.

This mantra describes beautifully the magnanimity of charity and donation.

A human being first attains top most knowledge and wisdom from his teacher. With the help of this knowledge he amasses wealth by righteous means. He thus becomes master of various pure pleasures. By donating generously to the deserving, he gets the services of such illustrious people who shine like the sun. By their capabilities, they bring success to his various enterprises.

Similarly, when he donates generously to the learned for the propagation of spiritual values, he gets an inner satisfaction and pleasure. And to keep himself physically fit and free from disease, when he donates generously to the efficient doctors, he naturally enjoys his full hundred years span of life in a robust healthy state. All this is attained by a generous charitable disposition.

May our learned scholars impart education with a devotion of donation.

May saviours of our borders donate freedom of fear from foreign aggression. May our rich people donate liberally to keep our scholars and soldiers free from any want. And may the workers donate their services for the uplift of our nation. Only then shall our nation attain its priestine glory.

May the Grace of God make us all charity minded.

Charitable disposition...awake, arise.



In Verse :

Having attained knowledge and wisdom,
At the feet of master divine.
Having collected copious kingdom,
You enjoy the fruits all fine.

Having donated riches generous,
To the sunlike shining heads.
By their services stupendous
You get your various ventures ahead.

To the God-intoxicated,
Who has realised his self.
When you donate motivated
A lasting bliss flows in your self.

To your doctor when your donations flow,
He keeps you fit in youthful flow.
Full span of life, thus, glides by
In a happy swing of lullaby.

ASSEMBLE AN AEROPLANE, SWIFT MOVING LIKE THE
MIND AND REACH THE ABODE OF HOLY PERSONAGE

सं युञ्जाथां मनसो यो जवीयान् त्रिवन्धुरो वृषणा यस्त्रिचक्रः ।

येनोपयाथः सुकृतो दुरोणं त्रिधातुना पतथो विर्न पूर्णैः ॥

ऋक् १।१०८।१२॥

The Hymn :

Taṃ yuñjāthāṃ manaso yo javiyān trivandhuro
vṛṣaṇā yastricakraḥ.

Yenopayāthaḥ sukr̥to duroṇaṃ tridhātunā patatho
virna parṇaiḥ. Rg. 1.183.1

Its Translation :

- Vṛṣaṇāḥ : O learned scientists and technicians !
Yuñjāthāṃ : you assemble
Taṃ : such an aeroplane,
Yo : which should be
Javiyān : faster in motion
Manaso : than even the mind,
Yaḥ : which should be made of
Tridhātuna : three metal alloys,
Triban- : having three fastener bolts and nuts,
dhuraḥ
Tricakraḥ : and three circular wheels,
Patathaḥ : which should fly
Vi naḥ : like a bird
Parṇaiḥ : flying with its beautiful wings.
Yena : By the help of such an aeroplane
Upayāthaḥ : you may reach
Duroṇaṃ : the abode of
Sukṛtaḥ : holy personage, devoted to pious deeds.



Its Purport :

This Vedic hymn beautifully gives the genesis of making top speed flying air vehicles. The speed of the mind is considered to be the fastest. This hymn conceives of assembling a plane of such fast speed. Its parts are conceived to be made of three different metal alloys, with three circular gear type parts and three main fasteners. Such planes should enable us to reach easily the abodes of holy people.

This indicates that aeroplanes should be made only for creative noble purposes, and not for destructive purposes. This is the underlying beautiful idea of this vedic hymn, and a lesson to be learned by the present leaders of the world who are madly racing for most destructive weaponry.

In Verse :

Ye scientists and technicians of the world,
 Assemble a plane faster than the mind.
 To reach the abodes of the holiest in the world,
 To banish destruction from the world mind.

Make such a sputnik, from three metal alloy,
 With three gears and fasteners three.
 Let the vehicle fly and spread beauteous joy,
 As a bird flies in the sky so free.

May such a vehicle of fastest speed,
 Be an ethereal minstrel for world peace.
 Stop all destructive weaponry and heed,
 And feed the world with tranquil peace.

The End

